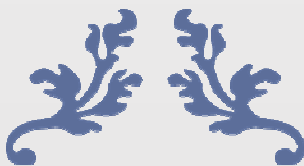

BHAKTĪ



GYAN

Vedanta and Shrimad Bhagavad Gita



SHREE BHAGAT HARGOVIND ABBOTT

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&

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Parshotam Lal Bhagat



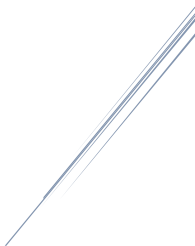
1931 - 2013

In Shradhanjali

'Bhakti Gyan' will help you understand more deeply the path of 'Bhakti' (devotional knowledge) and 'Atam Bodh' (knowledge of self), so that every person can connect to the Divine, which is the ultimate goal of life.

This inspired insight into the Vedanta by late Shree Bhagat Hargovind Abbott was compiled by his son, the late Shree Parshotam Lal Bhagat and is now published posthumously by his son, Man Abbott & Vikrant Abbott, drawing together three generations of one family to reveal this great spiritual secret.

'Bhakti Gyan' is the extraordinary memoir of these two noble souls, late Shree Bhagat Hargovind Abbott and late Shree Parshotam Lal Bhagat and reminds us of the achievement which can be attained by the human spirit at its



Bhakti Gyan

Vedanta and Shrimad Bhagavad Gita

First Edition

By

Shree Bhagat Hargovind Abbott

Printed in 2014

*This book is dedicated to our late father/grandfather
Late Shree Bhagat Hargovind Abbott*

*The rock of the family.
Always in our heart forever.*

Editors Note

This book is published in sweet memory of our beloved late father Shree Parshotam Lal Bhagatji, loving husband of late Smt. Parvesh Bhagat Abbott ji, for distribution on the first memorial anniversary of his disappearance from this mortal world to the lotus feet of the Lord.

The inspiration for this book comes from our late father's loving tribute to his late wife in publishing the book entitled "Parvesh Smriti" which was distributed on the first memorial anniversary of our late mother who left this mortal world on 21st March 2004 to the lotus feet of the Lord. She was a very loyal wife who supported her husband in all his endeavours.

The aim of this book is twofold. The first is to convey the life and ideals by which two noble souls lived throughout their lives. Secondly to complete the great wish of our late father to publish the original literature of his revered father for the benefit of society and also to ensure his work remains preserved for posterity for all the seekers of Truth. In fact the foreword and prelude texts in second part of the book were composed by our late father himself in preparation for publication. It is quite possible that these were still in draft but have been left unaltered nevertheless.

The contents of this book will undoubtedly enrich the lives of its readers and hopefully inspire them to explore further for themselves the depths of Sanaatan Dharama which was the guiding principle of their lives. The world has been left significantly more deprived by the departure of these Aryan Atmans (Noble Souls) from this mortal world who always lived their lives selflessly for the benefit of others.

Anyone who knew our late father well would know of his unalloyed devotion to his parents all of his life. He was a devoted son of his late father Shree Bhagat Hargovind Abbott ji and late mother Smt. Luxmi Devi Abbott ji. It was his great wish till the end of his life to fulfil the intentions of his late parents in constructing a place of worship at their ancestral home in memory of his late parents.

Unfortunately despite his considerable efforts to fulfil his parents' wishes he was unable to overcome the complications outside of his control. In the year of his passing, on realising that the tide of time was no longer in his favour he once declared to his son, Vikrant, with deep disappointment that **"Man proposes, God disposes"**. However, he has done the most important part by sowing the seed

with the formation of the Memorial Charitable Society with the Registrar of Societies in Delhi state (Registration number S-49328) in 2004. He has given the privilege of nurturing to fruition this altruistic vision by all his well wishers.

All the literature versified by Shree Bhagat Hargovind Abbott ji that was found in our father's possession has been presented in this book in its original form to preserve the authenticity of his work. The author published articles once a month on some of the important chapters from the scriptural treasure chest of Vedanta.

On occasions minor alterations were made, where appropriate, to improve the reading experience. The reader will notice parts where there is a gap in the text as unfortunately some original documents were missing. It is hoped the reader will find benefit in what was available for publication.

The editor wishes to request readers to send copies of other literature versified by late Shree Bhagat Hargovind Abbott ji that may be in their possession so that his work can be collated in full for the benefit of all readers.

All the readers are encouraged to give feedback and report any errors to the editor which may have crept in despite all human effort.

Happy reading.

Vikrant Abbott
London, UK

Email: bhaktigyanbook@gmail.com

Acknowledgements

The editor wishes to express his gratitude to all the people who helped in bringing out this valuable book as without their encouragement and support it would have been impossible to publish this book.

A special thanks to Dr. Manisha Diedrich, daughter of Shree M. L. Marwaha (close family friend) for her dedication to the laborious activity of reviewing the content of this book. This has undoubtedly improved the quality of the book so that all the readers can benefit fully from it.

Publishers Note

This book of Self Realisation is coming out with its usual glorious form. It contains sacred mantras, the way to meditate on God with self control and concentration. By concentrated mind, you will soon rise above all sorrows and find ineffable peace. My revered father Shree BHAGAT HARGOVIND ABBOTTJI versified these Vedanta texts with great care, which has shed light upon me so that all my ignorance may disappear.

These blessings granted me the highest illuminations and therefore I am pleased to offer these MANTRAS in the form of a book to enlighten the readers of what our RISHIS and SAINTS gained from long yoga practice in search of "I am HE" the self of the universe dwelling in the hearts, I am the world I am the supreme Brahman. I exist as the self of the universe and the whole universe exists in me (God).

It is most unfortunate and regrettable that the author of this book Shree Bhagat Hargovindji could not live to see this publication. Till his death, he was impressing on me the importance of its publication and free distribution to the libraries of the world. I am confident that the readers will benefit by the deep thought study and shall pave the way to bring closure to their endless cycle of birth and death.

Besides extracts from Vedanta and Srimad Bhagavad Gita, this book also contains a few poems written by my father, which I am sure the readers will find of great interest.

The compilation of this book is my tribute to the memory of my parents. I would appreciate to receive comments from the readers and would pray to my reverend Pitaji (father) to forgive me for my part of the responsibility.

The task of bringing this into print could not have happened without unstinting support and encouragement of my loving wife Smt. Parvesh Bhagat Abbott ji. I would also like to acknowledge with thanks the contribution of my daughter-in-law, Mrs Mandy Abbott for typing the manuscript during compilation of this valuable book.

P. L. Bhagat
London. UK.

Foreword

This book Bhakti Gyan 'Vedanta and Shrimad Bhagavad Gita' written by my father, Shree Bhagat Hargovindji explains the art of living. The Vedanta is the science of life providing the goal of existence and the methods by which the sincere seekers can make their pilgrimage easily successful.

Many people do not realise that they have not only been born in human body for enjoyment, which ultimately leads to pain, but also to realise the chakrah of births and deaths. The worldly pleasures are like pigs living upon excreta. The object of Vedanta is to allow one to evolve oneself to achieve the goal of pure and unsophisticated life.

P. L. Bhagat
London. UK.

Preface

My dear soul,

These Upanishads were written by illumined sages for the benefit of humanity. After completing 40 series of “ATAM BODH” – the Vedanta series the message of sages from Tapovana, I have started to versify in simple language these Upanishads starting with “Katha Upanishads”.

This atmic knowledge (Self Knowledge) was demanded by young Nachiketa from the Yama (the Lord of death). Nachiketa of Katha Upanishad was offered everything in this universe, but he replied that he did not come for these. What he wanted to know and what he was offered will be known in Katha Upanishad.

There was a time when India was the first country in the world to spread the message of Upanishads sages in far and wide through its illustrious sons who had visited materialist countries known as developed countries. The foot prints of these messages still exist in these countries of east and west.

You are also one of those sons of this spiritual land of Rishis, who composed the Vedanta and Upanishads – the Brahm Vidya in Tapovanas of this sacred land of those days for the benefit of afflicted humanity.

This world of materialism is full of miseries and clamities on account of ignorance which is due to arrogance of wealth or materialistic brains. Everyone in this universe considers to be the body and nothing else. To discard this thinking, the author of Upanishads have asserted the necessity of intellectual knowledge of knowing the meaning of “I” and to say that I am not body but I am Atman, evershining, everlasting, eternal and Pure consciousness. To understand Atman in such a way by intellectual thinking and discrimination is called Pure Knowledge or Brahm Gyan, and to express it by clear perception and realisation is the same knowledge.

The original text with its epitome has been versified so that it may become platable to singing generation. The Gita quotes profously from Upanishads. The philosophical section of Upanishads describes the knowledge of Brahm which alone enables the aspirant to obtain Liberation (Moksha) or the Highest Good.

With profound regards, and salutations to Brahm.

BHAGAT HAR GOVIND
Delhi. India.

Proem by Commissioner (Delhi)

B. R. TANTA



COMMISSIONER
MUNICIPAL CORPORATION OF DELHI
TOWN HALL DELHI

P R O E M

According to scriptures, Vedanta is said to be a bridge between individual soul and Supreme Self. Individual soul is just like a piece of iron and Absolute Reality (Braham) is a magnet. When a piece of iron contacts with magnet it becomes magnet. Similarly, when individual soul contacts with Supreme Self (Braham), it becomes Braham (God). Truth is only path way to God. The Lord is not apprehended by the senses but only by the mind into which all senses have been drawn in. All thoughts are interwoven with the senses. When the mind is in the state of perfect freedom and gets the state of tranquility, then it reveals the Lord. The yearning for realisation automatically destroys the desires and attachments to enable one to reach the stage of self-realisation. The Vedanta explains the true nature of what we seek. It gives the true light for the path to tread.

Here in this small book the author, Shri Bhagat Hargovind has tried to explain all about soul and its connection with Jagat and Braham - the ultimate goal of life.

I hope it will get large circle of readers to learn Vedanta (Atam Bodh) in English Verses.

(B.R. Tanta)
Commissioner.

Interest from First Secretary (Indian Embassy)

Mr. Pratap
First Secretary.



भारतीय राजदूतावास
वाशिंगटन, डी० सी०
EMBASSY OF INDIA
WASHINGTON, D. C.

No.Dy.663/FS(P)/73.

14 November 1973.

Bhagat Har Govind,
Pandav Road,
Delhi - 32.

Dear Friend,

We have seen with interest the English translation of a section of Chapter V-III of the Chhandogya Upanishad sent by you to the Ambassador. Please send us the translations of the other sections which presumably you have done. It will make for useful reading and give us a better idea of your work. You may also be interested to know there are many people of Indian origin in the USA who are interested in such translations in English ~~and~~ of Indian scriptures which they can read and follow easily.

With kind regards,

Yours sincerely,

A handwritten signature in dark ink, appearing to be 'K. Pratap'.

(K. Pratap)

PART ONE

Author's Section

In Sweet Memory of
Shree Bhagat Hargovind Abbott
Smt. Luxmi Devi Abbott



Plate 1: Smt. Luxmi Devi Abbott and Shree Bhagat Hargovind Abbott.



Inside page

धर्म न हिन्दू नुष्ट इ
धर्म न मुसलमान जैन
धर्म चित की सुधाता
धर्म शान्ति शुक चान

Plate 2: Sentiments of Shree Bhagat Hargovind written by Shree P. L. Bhagat.

Translation

Dharam nah Hindu
Dharam nah Musulman
Dharam chit kee sach dham
Dharam shanti shukh chan

English

Dharma is not a Hindu
Dharma is not a Muslim
Dharma is true abode of consciousness
Dharma is peace and happiness

Journey of a Spiritual Luminary

I could not lay my hands over a document from where I could find out the exact date of birth of my revered father Shree Bhagat Hargovind Abbott ji. I have, however collected information from various sources that he was born in 1901 in a small village of AKHLAS, District Campbellpur, Tehsil Pindi-Gheb and passed matriculation Examination of Punjab University, Lahore. Now this part of India is called Pakistan. He was running his own business at Nowshera (N.W.F.P), which is also now part of Pakistan. I was told that he passed Metriculation Examination during the period when normally children hardly used to go to school or studied only up to Primary Classes.

An attempt to put to paper the life of a great soul and guiding star is modest to say the least. As such I must stress that this book attempts to offer a brief overview of his life.

My late father Bhagat Hargovindji was a Bhakti-yogi with a firm belief that Bhakti can elevate a person from the earthly to heavenly abode. The early influence of my late grandfather, Shree Bhagat Ratan Chand Abbott who renounced home at early age but was forced to abandon his self-adopted Brahmacharya status and succumb to parental pleasure by marrying at a very late age, undoubtedly contributed to my father's interest in the scriptures. Tragically my father lost his parents at a very early age and was brought up by his elder brother Shree Narain Das. His eldest brother Shree Narain Das was a renowned (reputed) Vaidya – an Ayurvedic healer. My father's thinking was shaped by the works of Swami Ram Tirath. He disciplined himself from childhood by waking up early in the morning and taking fresh-water bath at 4am prior to morning devotions and commencement of studies. As one of his children I remember all of us partaking of the same routine with him during our childhood. My beloved mother Smt. Luxmi Devi was gentle and of motherly nature, had religious leaning and wishes. She was careful to instil values and spirituality into her children and ensured that he (my father) was not burdened with household responsibilities and had sufficient time for his religious activities, social work and business interests. My mother was very particular to go to temple daily early in the morning. It was perhaps a major reason that my father was able to combine the responsibilities of married life along with his commitments to work and study of the religious text.

After partition of our great country in August 1947, when the family was forced to migrate to Delhi (other part of India), my father committed himself extensively to the cause of the betterment of the lives of refugees (from that former part of India which now forms Pakistan) and improvement of living conditions in the city. To

cater the special educational needs of the children of the refugees (to whom he used to call pursharti), he founded a Higher Secondary School at Shahdara, Delhi, which was later handed over to Delhi Administration. He also helped organise the 'Suburban Travellers Association' in Shahdara, Delhi. Healthy living was a great concern of his life and as such he made numerous attempts to draw the attention of municipal authorities over sanitary conditions in the area. In short, he had earned a reputation as a great socio-religious reformer.

He was a faithful guide who enlightened everyone, who-so-ever came in contact with him. He was a role model in every walk of life and carried the message of India's eternal culture. Wherever he went, a question which was repeatedly asked to him was "Is it necessary to perform prayer everyday?". His simple reply had always been "To me daily prayer regularly at a fixed time is as necessary as breath is to the body". Without prayer to almighty Lord, if one engages himself to other worldly duties, he is no better than a lost soul – a man without purpose. Where one would be without bowing his head with a prayer to the Lord. He preached that all we need to do is daily prayer. Shrimad Bhagavad Gita he would read again and again, and shall stress the importance of 'SHALOKAS' to be read repeatedly. Neither caste nor birth is asked at the holy house of the Lord.

Those who do not serve the parents in the way they wish, are no better than a pig living on excreta as such the children must serve their parents and please them in every way. If one does not learn this truth in his present life, how will he know in what womb he is going to be formed in his next life – he might be a pigeon or a pig. Parents are always merciful towards their children and are great awakener and great enlightener. Hindu culture, tradition and saints have always hope and emphasise the importance of "prayers" and respect as well as affection towards parents in order to attain the truth. Parents are like a boatman, who leads us to the other shore. One should sit at the feet of his parents, bow his head in reverence because they are the most compassionate one; as they purify and illuminate their heart. Blessed are the children who bow in reverence to their elders, as out of reverence is born humility in the heart. Reverence for the parents is reflected in reverence for all around us and this will grow into reverence for the ATMAN – which will deepen at least into communion and union with the life divine. In Shrimad Bhagvad Gita also, the emphasis is on dedicated life towards parents.

He was not only a man of spiritual magnetism but was also so simple, so humble, and gave himself no supernatural heirs. He was one of the humblest of men, as humble as ashes. He believed in the religion of love, service to those who suffer and are in pain.

To fulfil the purpose of life he used to say "One must live in his house and fulfil his duties and obligations – **God is everywhere**. One need not run away from his

house to the solitary place – God is in your home, he is with you and within you. One should live a life of purity and prayer, harm no one and it will not be long before God reveals himself to you”. He repeatedly declared “not to forget that our stay on this Earth is for a brief period and have to return one day to our real home. We are here to fulfill a duty, which God has entrusted to us. The most important thing for us is to constantly remember him and aspire to do his HIS WILL”. Humility is essential for anyone who wanted to serve God. The path of pride is of great danger, which end in fall.

Bhagat ji used to say “A person who has plenty of wealth, but not a generous heart is in no way better than a destitute on the road”. At his death he left only a primitive house, which he desired to be converted into a place of worship. His conviction was that here in the mortal world a person is regarded as rich having a huge amount of artificial wealth. Where as in the heavenly side, the number of poor people he has served judges one’s greatness. He advocated “Do not make money your master”. The holy scriptures tell us that the wealth earned is for us and not that we are for money. It is only a means and not the end. Wealth should always be earned by right means and not by corrupt ways. When someone possesses money, it is a blessing. But when money possesses that person, it is a curse. So money is a blessing as well as a curse. It makes the foolish people slave. This does not mean that we should throw it all away. The religious scholars always preached to spend for the benefit of society if you have wealth in excess. When you came in this world, you were empty handed and when you will leave this world you will go empty handed, this was the upper most preach of Bhagatji. Gita tells us “He who cooks only for himself is a thief – he who does not share his wealth – does not give to others in need – he sins against LAKSHMI – the Goddess of wealth.

He felt and advocated that worship is incomplete without service to the poor. Surrender to the Lord and find your salvation. The Lord is waiting at the door of our heart – Love thy enemy even.

Bhagatji used to greet difficulties with a smile and meet dangers with love, as he always remembered that the Divine power is always with him to protect from any unforeseen dangers. He always stressed the importance of prayers and advised everybody to continue to pray till it becomes habit with you. Never get tired of praying as God always acts at the right time.

This book is presented to the devotees of the Lord in the name and memory of my revered father, Shree Bhagat Hargovind Abbott who left this mortal body on 30th October 1982 in his house at Delhi, India, while chanting the holy name. Without revising any material I considered it it advisable to bring together all his writings found in his box when he left us forever. Thus what might have eliminated is still there and that he might have added is absent. His wish

remained unfulfilled to see the printing of his work in book form, but he was sure it will definitely be done by his sweet son Shree Parshotam Lal Bhagat, when he has gone to his real home. In this book it is considered advisable to bring together all his writings and poems on various subjects found in his box. If this book had been published during his lifetime he may have thoroughly revised it but his wish remained unfulfilled due to suffering from paralysis before his demise. The delay in printing his work was due to the reason that his sweet and affectionate daughter-in-law, Smt Parvesh Bhagat Abbott became a victim of cancer and full attention was diverted to her treatment.

P. L. Bhagat
London, UK.

Introduction

Vedanta means 'the end of knowledge'. Now the question arises, where this knowledge ends? The answer is when this soul contacts with Brahm-the-ultimate reality; as nothing else is real. This whole universe is unreal. It is like bubbles on water or like a long dream, and is only perceived in dream and waking state. It is known from our experience that this world and its objects are all momentary and these cannot prove to give us Eternal Bliss.

The ultimate goal of the soul is to attain Eternal bliss. It is aim of everyone to realise it in any human birth because the human birth is the door through which we can attain this highest goal of life-absolute freedom. But human life has many doors of senses also, which obstruct the struggle of achieving the goal to contact Eternal Bliss which is Brahm and not this momentary Universe. Clinging to worldly life are the root causes of all misery, fear, and delusion. Man should, therefore, decline his craze for worldly objects and increase instinct for establishing himself in the imperishable and undecaying Bliss which is Turiya-Blissful sleep the 4th state of soul. These states of soul are mentioned in the Mandukya Upanishads.

When in man the rising cult of amassing illegal wealth (black wealth) is shunned, then he breeds in him the occult mysterious (power) through the meditation on God. By developing pure character, he attains union with god through such morality.

I hope that constant study with concentration of this small book of ATAM BODH as 'versified Vedanta' will help the readers to know "Thyself" which is ultimate aim of life. Don't be ship wrecked but save yourself by swimming in stormy-tossed ocean.

Let every man have his day in this miserable world so that after the experience of so called happiness he will, by giving up this vanity of world, come to God.

Introduction to Vedanta

The Upanishadic philosophy deals with Brahm (the Supreme Truth) and Atman (non-dual). As the nature of the Absolute cannot be defined in the term of any category, the Upanishads refer to it, *Neti Neti* (not this, not this). This does not mean that the Absolute (Brahm) is nothing, contentless and void, but according to Upanishads the Brahm (God, Allah, Vaheguru) is Sat, Chit and Ananda (Existence, pure consciousness and bliss). Brahm cannot be defined because to

define a thing is to limit it and to finitise it. So the infinite and limitless cannot be brought under finite categories.

Brahm is nirguna (attributeless) that is why Absolute is non dual according to Upanishad philosophy and Advaita philosophy of Swami Shankaracharya. Brahm is the same as Nirguna (attributeless) and Saguna (with aspect) without being known as two Brahms.

There are two forms of same Absolute (Brahm) i.e. Divrupa Brahm, as “in-itself” called Nirguna and “as its relation to the world” called Saguna. The first is reflection of Brahm, and Nirguna form is Omniscient, Omnipotent etc. The conditioning principle called Maya, which has two aspects, Prakrti and Avidya. When it predominates with Sattva Guna it is called Prakrti, when it predominates with Rajas and Tamas Gunas, it is called Avidya.

This author of Mandukya Upanishad calls the soul. This is the Lord of all, this is the knower of all, this is the inner ruler of all, and this is the source of all, origin and ends of beings. Like Brahm, soul has also two forms viz individual and Cosmic. The individual form is called Jiva. When this Jiva meditates on Brahm in its highest subtle form is called Jiva. When this Jiva meditates on Brahm in its highest subtle state assume the form oneness, feels “I am Brahm. There are certain meditations by which the aspirants is asked to identify himself with the Deity. The superimposed (Adyas Yukt) identification is not real identification. The waves belong to the sea and not the sea belongs to waves, similarly all souls belong to God (Brahm). God is not cause among causes producing this world. He is the whole and sole cause. God is both material and efficient cause of this world. From the true nature of Brahm the beings arise, in which they reside and into which at the end they disappear according to their Karmas.

Law of Karmas

Karma is the principle of justice that matches and deserts. The dispenser of justice is God- the inner immortal ruler. He is both Law giver and the Law. He resides within the Soul and rules them. The world He has projected out of Himself is the channel of soul making. Their production is through their deeds.

Kinds of Actions

There are two kinds of actions:

1. Vihit: Good moral deeds or virtuous deeds
2. Nashid: Sinful deeds forbidden in Holy Scriptures.

Vihits are performed by social spirited persons who act to remove the woe of people. The performer of such deeds called Karma Yogi, but Nashids are

performed by sinful creatures. Karma Yogi lives in this world without allowing the world to dwell in him, he is unattached by selfless deeds. The deeds of attachment drag one down to the mire of bondage. Karma Yogi lives on Earth like lotus leaf in mud and water. We with our actions give blue print to God to shape our future destined thoughts, according to specification we give, and so He builds our body with it.

Path for journey of soul after death

At death some virtuous Souls, go by Uttaryan (Northern path) to Brahm Loka (abode of Brahm), some are less virtuous and go by Pitriyan (Moon region) but the demonical souls, go by southern path to Bhrisht Loka to take birth other than human beings.

There are two ways of joining the Supreme Soul viz.

1. Dvaita Marg viz Bhakti Marg
2. Advaita- Gyan Marg.

Bhakti Marg – the path of devotion by prayer and meditation or by identification with the Deity. These paths are also called Sadhanas for purification of mind to become qualified for the Eternal knowledge. Gyan Yoga means mental worship of the highest form as “I am He”. By these paths the Jiva attains oneness with Supreme Soul. When one gets knowledge of Advaita (non-duality), he comes out from apparent illusion and with his clear and pure mind, he perceives the Supreme Self in all its glory and splendour. This means that his lower self merges into the higher self. This is the supreme state of Moksha (salvation, liberation from birth and death). This state is gained through Advaita-Bhava, the state of thought by which Jiva merges in Sat, Chit, Ananda (existence, knowledge and bliss) i.e. Absolute. Here in this state the idea of subject, object, and knowledge is completely lost and remains only “In itself and by Itself”.

Maya

The conditioning principle that makes phenomenal appearance of the world is called Maya. This Maya projects from God. It is illusive power of God. It is composed of three Gunas viz Sattva (quality of goodness), Rajas (principle of activity) and Tamas (principle of inertia). The whole of this creation is deluded by objects evolved from these modes of Nature. This Maya is inscrutable power of God that veils the true and projects untrue. The veiling power is, in Sanskrit, called Avarna, and that projects is called Vikshepa. This Maya seems real on account of plurality of world which appears in relative form of Absolute, but in the presence of knowledge of non-duality-Self it is not real. As it cannot be both real and unreal, therefore, the sage called it “Anirvachni” (indeterminable). In fact the tract of Samsara when the Jiva (living soul) is caught up on account of influence

of Maya (Avidya) then it remains in the mess of birth and death, but, as soon as, it goes beyond it (Avidya-nescience), It (the Jiva-living soul) attains its goal of Liberation (Moksha).

This nescience (Avidya) sheaths the true nature of the Self-with body, life and mind. The sheaths are products of Maya, and in the language of "Taittiriya Upanishads" called Koshas. These Koshas are:

1. Annmaya Kosha: This sheath of food promotes the physical body.
2. Pranmaya Kosha: Sheath of vital breath.
3. Manomaya Kosha: The sheath of mind.
4. Vijnanamaya Kosha: The sheath of intellect.
5. Anandmaya Kosha: The sheath of Bliss.

The spirit is, as it were, encased in five sheaths, one within the other. We first come across the food sheath- gross material sheath, and then go deeper to more subtle sheaths, the last being the sheath of joy and bliss.

According to Advaita which has been discussed in the Upanishads, the soul is not created but its empirical outfit such as body, mind, and intellect are created.

Experience

Man's experience is distinguishable into three states:

1. Waking: In the waking, he experiences the existence of eternal world.
2. Dream: In dream, he creates the inner world of images.
3. Deep sleep: In deep sleep, the senses of plurality is lost and there is no awareness of any external object. In this state both waking and dreaming states disappear. The knowledge of three states is essential for becoming non-dual. A little knowledge that the self is the nature of pure consciousness unaffected by the body, mind and the world outside which change and pass, will pave the way for commencement of spiritual journey, which if one gets progress on effectively leads to recognition of truth, and along with it the infinite unconditionality which is the last goal of the soul's journey.

The direct method to reach this goal is only through Gyan Yoga- the path of knowledge. The ignorance (Agyanta-illusion) can only be removed through pure-knowledge i.e. becoming Brahm Gyani. This path is easily obtained through Selfless performance (non-attachment to works) and its fruits. This process takes to the path of knowledge through which the Self is revealed. This path also

consists of Sharwan, Mannan, and Nidhyasan. Study reflection, i.e. hearing the teaching of Preceptor attentively, (ii) Reflection of poised meditation.

The qualities of aspirant (Sadhika) are following as described in Brahm Sutra:

1. Discrimination of eternal from non-eternal.
2. Non-attachment to temporal enjoyment.
3. Observing virtues like calmness and equanimity.
4. Longing for Liberation (Moksha).
5. Narrow attachment to the Selfish enjoyments which might help the worldly pleasures such as name and fame etc. but as long as the mind is longing for these, one cannot see the truth. So long as one is veiled with Rajas and Tamas Gunas, his mind cannot be cleaned from passions, and the worldly longing, he cannot realize the Truth of innerself.

The first above is the initial qualification for the start of spiritual life for Vedantic inquiry. When all the obstacles have been removed through Karma Yoga- selfless works; Bhakti Yoga- to love and serve God (i.e. Love for love's sake); Dhyana Yoga- devotion with concentrated mind by bringing the mind and senses under control through the process of Pranayama or renunciation. It takes for its basis the harmonious development of all the faculties and the path of self enquiry is successfully pursued. The knowledge of the non-dual self dawns as the sun rises at the termination of night. So the moment ignorance (Avidya) is dispelled through knowledge of awareness, the self stands revealed.

Be Jivan Mukta by adopting the habit of non-attachment so that it may make you Adwait Anbhavi (experience of non-duality). When all desires, the mind harbours are gone, then say Upanishads, the mortal becomes immortal and attains Ultimate Goal. There is no place for the selfishness in Vedanta teachings. The selfishness is non-duality but individuality which is source of egoistic-narrowness. It is therefore to be practised to become perfect man- a true benefactor of the world. There is no room for selfishness in the Vedantic life for conception of goal. The whole Vedanta is the Vedas or Upanishads, the study of these scriptures can help to cross over Sadhna (dutiful practices).

There is a fundamental rule that who rules the senses rules the whole world but that who controls the mind and senses rules the whole universe. This mortal body we got by our past doings as to reap what we sowed in past life in form of desires, thoughts and acts. The man always goes to momentary pleasures without thinking about the eternal pleasures. The amount of wealth is not the source of real happiness. It is the cravings of the senses and the source of expansion of desires to meet sensual pleasure which is the cause of all anxieties and worries. These worldly desires for securing wealth breed envy, passions,

jealousy and hatred which result in cares and anxieties of earthly bondage. The object of beings should be highest good of all. Karma Yogi undergoes the fruits of Karma. He does not store his present Karma because his works are selfless and fruitless. He bears no desire to seek fruits of his selfless performance. He considers this world false and fleeting show. The pleasures of senses are never permanent. This earthly life is a weedy garden that never grows to seed, and that empty titles, name and honours, reaped in the world, will not last long. These all are source of egoism from which ignorance is produced.

So the Upanishad sought to seing the human mind from heavy ritual sacrifices to deep meditation, from the lusty senses to the disciplined soul, from material wealth to spiritual peace, from the external world to the internal consciousness, from objective reality to subjective truth. God is in all beings, terrestrials, acquatic, aboreals, and aerial lives, all are in struggle to gain this object "Freedom". When one gets the knowledge that God is alone real, then his attraction towards worldly objects starts to fade and he gets pure mind of godly spirit i.e. becomes spiritual in life and soul.

I have composed the subject matter of Vedanta and Text with commentaries on Upanishads in verses, in very simple tone to make it understandable to a common man. So this small book of Vedanta comprises "Message of sages from Tapovana, Atom Bodh, and Upanishads such as Brihadaranyaka, Katha, and Mandukya and others, is sure to bring the desired result, if studied with keen interest and with firm resolve to reach the goal i.e. conception of the Highest Self.

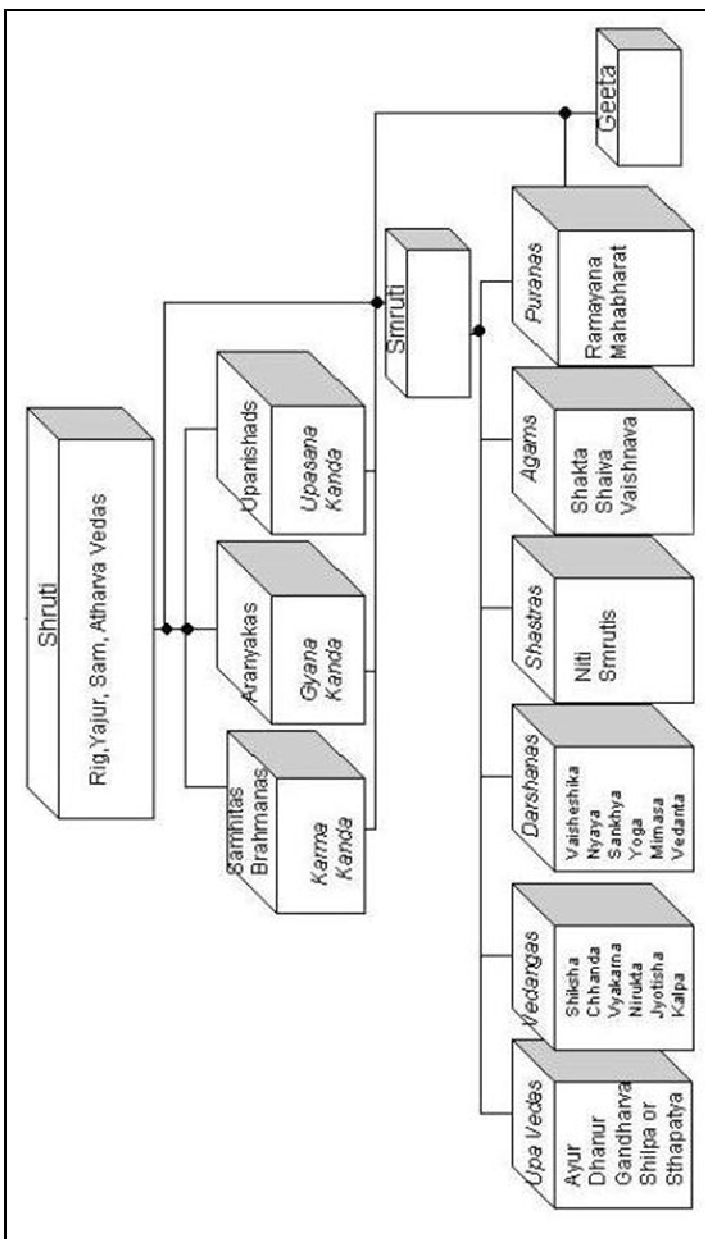
I am sure the aspirants will be benefitted from its sweet, simple language if read with singing tone.

May God bless the readers.

"BHAGAT"

(BHAGATHAR GOVIND)

Delhi, India.



Principal Upanishad (10)	Vaishnava Upanishad (14)	Shiva Upanishad (14)
Aitareya Upanishad	Kali-Santarana Upanishad	Aksha-Malika Upanishad
Katha Upanishad	Maha-Narayana (Yajnik) Upanishad	Kalagni-Rudra Upanishad
Taittiriya Upanishad	Tara-Sara Upanishad	Kaivalya Upanishad
Isavasya Upanishad	Ayakta Upanishad	Dakshinamurti Upanishad
Brihadaranyaka Upanishad	Vasudeva Upanishad	Pancha-Brahma Upanishad
Kena Upanishad	Krishna Upanishad	Rudra-Hridaya Upanishad
Chandogya Upanishad	Garuda Upanishad	Jabli Upanishad
Prasna Upanishad	Gopala-Tapaniya Upanishad	Rudraksha-Jabala Upanishad
Mandukya Upanishad	Tripadvibhuti-Mahanarayana Upanishad	Atharvasikha Upanishad
Mundaka Upanishad	Dattatreya Upanishad	Atharvasiras Upanishad
	Nrisimha-Tapaniya Upanishad	Ganapati Upanishad
	Rama-Tapaniya Upanishad	Bhasma-Jabala Upanishad
	Rama-Rahasya Upanishad	Sarabha Upanishad
	Hayagriva Upanishad	Brihad-Jabala Upanishad

Vedanta Upanishad (24)	Yoga Upanishad (20)	Shakti Upanishad (9)
Atma-Bodha Upanishad	Nada-Bindu Upanishad	Tripura Upanishad
Kaushitaki-Brahmana Upanishad	Amrita-Nada Upanishad	Bahvrcha Upanishad
Mudgala Upanishad	Amrita-Bindu Upanishad	Saubhagya-Lakshmi Upanishad
Akshi Upanishad	Kshurika Upanishad	Sarasvati-Rahasya Upanishad
Ekakshara Upanishad	Tejo-Bindu Upanishad	Annapurna Upanishad
Garbha Upanishad	Dhyana-Bindu Upanishad	Tripura-Tapini Upanishad
Pranagnihotra Upanishad	Brahma-Vidya Upanishad	Devi Upanishad
Svetasvatara Upanishad	Yoga-Kundalini Upanishad	Bhavana Upanishad
Sariraka Upanishad	Yoga-Tattva Upanishad	Sita Upanishad
Suka-Rahasya Upanishad	Yoga-Sikha Upanishad	
Skanda Upanishad	Varaha Upanishad	
Sarva-Sara Upanishad	Mandala-Brahmana Upanishad	
Adhyatma Upanishad	Trisikhi-Brahmana Upanishad	
Niralamba Upanishad	Advaya-Taraka Upanishad	
Paingala Upanishad	Hamsa Upanishad	
Mantrika Upanishad	Jabali Upanishad	
Muktika Upanishad	Yoga-Chudamani Upanishad	
Subala Upanishad	Pasupata-Brahmana Upanishad	
Maha Upanishad	Maha-Vakya Upanishad	
Maitrayani Upanishad	Sandilya Upanishad	
Vajrasuchika Upanishad		
Savitri Upanishad		
Atma Upanishad		
Surya Upanishad		

Sanyasa Upanishad (17)
Nirvana Upanishad
Katharudra Upanishad
Brahma Upanishad
Avadhuta Upanishad
Jabala Upanishad
Turiyatita-Avadhuta Upanishad
Paramahansa Upanishad
Bhikshuka Upanishad
Yajnavalkya Upanishad
Satyayaniya Upanishad
Aruni Upanishad
Kundika Upanishad
Maitrayani Upanishad
Sannyasa Upanishad
Narada-Parivrajaka Upanishad
Para-Brahma Upanishad
Paramahansa-Parivrajaka Upanishad

KEY
RIG
YAJUR - Krishna
YAJUR - Shukla
SAMA
ARTHAVA

Plate 4: Vedas and Upanishad relationship.

The subject matter of this book only covers few of the Upanishads mentioned in the Principal Upanishads.

Objectivity of Author

I have dug out a fountain for you,
Its water is fresh and in taste sweet too.
This fountain water nourishes the brain,
For you it gives substantial gain.

As much as you drink this water,
It refreshes you to discover the Nature.
All of sudden none can realise the Self,
By and by the light comes by itself.

This light you can increase by study,
Of Vedantic series offered periodically.
For these series nothing you have to pay,
The reward is itself the heavenly ray.

On demand you can get readily,
Without keeping you in wait deliberately.
These Vedantic series are for illumined person,
Who is ignorant to get rid of Mayal ignorance.

O dear aspirant,
It is meant for you, and you are meant for it,
Cross the worldly ocean through its effects.

The Vedanta in poetry can then survive,
If added to intellectual treasures to revive
For the worn out fetters of the people of the world,
That they may not forget its effects altogether.

Nothing is demanded in return,
Readers' ignorance is but to shun.
Don't hide your face amid crowd of stars.
This act of my creation is its own reward.

Vedantas' lessons will continue,
To make your knowledge shrewd.
It is to you to demand this hymnal,
To prove your eagerness exceptional.
It comes out in first week of every month,
You can ask for it upto date the tenth.

Vedanta is the sacred river,
Its water is self control giver;
Truth is its currents,
Righteous conduct is its bank.
Attainment of perfection is its goal,
It is central theme of Upanishads on the whole.

For the immortal honour,
And to secure the life's auspicious hour,
One should grasp the eternal fact;
That the knowledge Atman or Self,
Is the most supreme end of life,
For the grand attainment of Light.
But this important factor is forgotten,
By the well educated modern man.
They refuse to walk freely with spiritual nature,
And prefer to become "precurator".
He attempts his best to centre himself,
In the state of individualised existence.

Bhagat Har Govind

Religious: Hymns and Adoration

Lord Vishnu

The sustainer of the Universe.

O Vishnu:

Save me from pride,
Curb my restless minds' tide,
Still my thirst for the waters of worlds' mirage,
Be gracious, O Lord, give me courage.

I worship Thy lotus feet,
Which are like Ganges water sweet,
And of fragrance of knowledge, truth and bliss.
I prostrate before Thee for an easy access.

O Laxmi Consort:

Thou over-cometh the fear, misery of the world,
Thou giveth peace to souls deserve.
Be gracious, O Lord, to Thy humble devotee,
Rescue him from the Maya's mystic beauty.

O Narayana:

Slayer of demons hosts, (army)
Bestower of Bliss and destroyer of foes.
Thou art taking rest on coils of Sheshnaga,
Thou holdest Laxmi as Thy consort, still in Vairagya.

O Lord:

I am not duality's slave.
Why poignancy of senility then I have?
The truth is that I am Thine,
Not that Thou art mine.

O Govinda:

The waves are in Ocean, but ocean is not waves,
The caves are in mountain, but mountain is not cave.
So do I belong to Thee but Thou not belong to me.
Thou art my God of worship and I am Thy devotee.

Thou art almighty one,
Thy eyes resemble moon and sun.
Can anyone doubt Thy universe,
Nor anyone in words can it express.

O Sovereign Lord:
With Thy manifold incarnations,
Ever hast Thou protected worlds' nations,
Rescue my country, then, O Lord,
Save it from its going to rot.

O Govinda:
Thou art possessor of infinite virtues,
Thou art surpassing charm of rectitude.
Thou churning of sea of worldliness queer,
Be gracious unto me, destroy my extreme fear.

O Narayana:
Thou who art ever compassionate,
Thou art master of Jivas' fate,
Give me refuge in Thy feet O Lord.
I beseech Thee, be pleased to stay in my heart.

Lord Shiva

January 1969

O Lord,
Thou art the ruler of SOUL,
Thou art destroyer of dole (grief and woe)
Thou, O Lord, incomprehensible, SHIVA
Invoked 'Har Har Mahadev' by Jivas.

Thou liberateth Jivas from agony and pain,
The heart of devotee is Thy domain,
Thy abode is one Kailas' Ice peak,
The region of silence where serpents creep.

Thy matted hair made lovely by waves of mother Ganges,
Thou weareth serpents of poisonous danger.
Thou art clothes in tiger's skin,
Hold trident on Thy right wing.

I adore thee, O Lord Vishwa Natha,
Thou art Lord of Varanasi,
Destroyer of bondage, ignorance and misery,
By true devotion Thou art propitiated quickly.

Thou art cause of this Universe,
Of all actions, thoughts, Thou art witness,
Thy grace alone, O compassionate one,
Thy gentle personality refuse none.

O Lord Shiva,
Parvati adorned Thy left side,
Thy helpmate, who is to decide,
The fate of Thy devotee and to guide
Him to Thee, O Lord, destroyer of pride.

Thou art lion for soring misfortune,
For ignorance, dark, Thou art the moon,
A great fire for forest of death,
Sorrow old age, hunger and thirst.

EVERYONE protect, O terrible Lord,
Offer Thou shelter of mercy to all.
Bring out from the dreadful forest,
Where poisonous creeping creatures rest. (ASURAS)

O Lord Shiv Shambhu:
Thou art abode of dispassion and peace,
Parvati, Thy helpmate sweet.
Creation, protection and destruction
These are Thy three manifestations.

Salutations O Lord Shiva,
I am ignorant of true nature of Thine,
Victim of desires and aversion at times,
Lord, I have been duped by illusion,
Keep Thy Maya beyond my vision,
Make me spotless, calm and disillusioned.

Lord Rama

2nd term November 1969

“BHAGAWAN RAMA”

O Rama:

Thou art beloved of sages and seers,
Thou art king Dashratha and Koshalya's son dear,
Thou art for king Mithla's "God Rama",
Protector of Moni Vishwa Mittar's Yajna, Thou Rama.

Thou broke the Siva's mighty bow,
Thou pacified Parsuram with voice sweet and low,
Thou won Swayamber for making Sita thy consort,
Led her in procession by Thy Royal escort.

O Mighty Rama:

Thou art aspiration of every individual,
Ever awake consciousness, Thou art actual;
Thou art ideal conduct of humanity,
Loved lowly in supreme sovereignty.

O Exemplar of men:

Thou art ruler of this body kingdom,
Thou art the mysteries of this Universe,
Thou art mysteriously and rehearse.

Rama, Thou art in self,
Thou manifest in the universe,
Having relation with subtle and gross elements,
Thou art constant light of wisdom.

Thou exhibited an ideal conduct,
To guide thy aspirants in thy search,
Thou lived to uphold the virtue,
Brought about for mankind a statute.

Thou art killer of Ravna, the ten senses,
Because thou art force of transcendental consciousness,
Lakshmana killed Meghnad- the ego,
It to universe is the cause of woe.

Thou art transcendental consciousness of mind,
Lakshmana is waking state of Thine.
Bharata is the state of deep sleep,
Shatrughan represents the dream to creep.

Hanuman is Thy devotee pure,
Rendered Thy service for Lakshman's cure.
He brought the Sanjivan herb from mountain peak,
Relieved all from the sore of agony deep.

O Lord Rama:
Thou sustaineth the support of Universe,
Let me speak Thy grandeur in humble verse,
Blossom forth in my heart O Lord,
Give it a tune to vibrate Thy laud.



Plate 5: Mur ti of Lord Vishnu on Ananta-Shesha, with Lakshmi at his feet.



Plate 6: Murti of Lord Shiva with Parvati, Ganesha and Kartikeya



Plate 7: Murti of Lord Rama with Sita, Lakshman and Hanuman.



Plate 8: Murti of Sri Sri Radha Gokulananda.

Religious: Vedanta Philosophy

Bhagavad Gita (Lord's Songs)

GITA

God hath made man to enjoy happiness,
This happiness he hath to create within his self ;
Happiest are those whose God is Lord,
Blessed are those who bear such thought,
Learned is happy, nature to explore ;
The fool is happy he know no more,
Discern the creation of animate things in deep,
Get heart-felt joy that you are to seek.
Happiness depends on the ways of life,
Not on the events which lead to strife ;
Those who give their life a proper move,
Happiest men they usually prove.


On failure in life not to grumble and complain,
Because contentment and satisfaction are not the
same ;
When one can't do more, than accept his lot,
Disturbed he not if poise and serenity he got.

Sorrow and misery are known each other,
Like sister and a brother,
Living in the same home altogether,
But happy soul sheds each other.

Where there is no happiness no taste of life,
In bitter tears passes the days with heavy sighs,
Such melancholic lives in sad and silent home,
In the dim shade of life he is thrown.

Unless there is peace of mind,
No happiness one can ever find,
On peace of mind following verses divine ;
The man dwells in object of senses,
On failing desire anger immerses.
In them when no taste he conceives.
Then that mastered self goes to peace.
Thus with the attainment of peace of mind,
Becomes one serene tranquil and happiest shrine.

Whose senses are completely calmed,
And from object of senses he is not warmed ;



Bhagat Har Govind

Whose mind and senses are totally curbed,
No sorrow and grief him ever to disturb,
But when such senses are recoiled,
That happiest person is well poised.

He attains peace in whom all desires merge,
As rivers in ocean do not it disturb,
He who gives up all desires,
To whom no attachment inspires.
Whose lust and thirst have fled,
Happiest is the man whom peace is wed.

Then try to live creative and joyous life,
To make yourself and others a happy sight,
Happiness is not only duty and privilege,
But happiest man is God's image.

Make yourself happy and others too,
This is the great services for humanity you do,
Happiness is a flower that always smells well,
For spring of hopes, love and gladness.

Plate 9: Article on Gita published in Harijan.

MESSAGE OF GITA

[Versified by Bhagat Har Govind]

O Krishna,
Renunciation of action you extol,
And praise also thou Karam Yog,
which of two is better for conclusion,
Please tell me your decision.

Lord Said.

The renunciation and Yoga by action,
Are the same for men's perfection,
The ultimate goal of two is this,
That leads the men to highest bliss.

Verily is better the Yoga by action,
Than dwelling on Yoga by renunciation.
Know him as a perpetual ascetic,
Who neither hateth nor desireth,
From the pairs of opposite who is free
Him bondage of action has verily freed.

It is an ignorant not the wise,
Consider both on different sites,
*Sankh Yoga-Yoga by renunciation
*Karam Yoga—Yoga by action.



Harijan

18

January 1963

Plate 10: Article on Gita published in Harijan in January 1963.

1st Discourse

Battle of Right and Wrong

Tell me O Sanjaya,
What my sons and Pandavas did,
For the battle making bid,
By assembling on the holy land,
Eager to fight with firm stand.

Seeing, Pandavas army drawn up in battle,
Equipped with weapons deadly fatal,
King Duryodhana approached his preceptor,
Spoke to Drona as discipular depictor.

O preceptor, behold:

Pandavas sons' mighty army as I told,
Arrayed by Drupada's son thy discipline bold,
Look in this army heroes wielding mighty bows;
Yuyudhana, Virata and Drupada with solemn vow,
No less prowess to Bhima Arjuna they hold.

Dhrstaketu the chief of Chedi clan,
Cekitana and Kasiraja valorous men,
Purujit, Kuntibhoja and Saibya, prince of sibi clan,
Yudhamanyu, Uttamaurya hunters and sportsmen,
Abhimanyu the great archer and brave,

Renowned hero and fighter grave.

O best of Brahmanas:
Now, knoweth thyself,
The distinguished amongst us,
The chiefs of our army staff,
Names I mention thee in all.

Thyself, Bhishma the vowed celebrate,
Karna, Krpa, Vikarna, Somadatta' son,
By renowned valour many battles they won.

What to talk of other heroes,
Equipped with missiles and poisonous arrows,
Pledged to renounce their lives for me,
Adept in warfare, ready to obey thee,
Though insufficient army is of ours,
Yet himself led by Bhishma,
The sufficient army of theirs,
Around guarded by Bhima.

Bhishma grand old man,
Cheered up Duryodhana again and again,
Heartened Duryodhana with lion's roar,
By blowing his dreadful conch and tabor.

Suddenly blared forth the tumultuous noise,
Conch, drums, cymbals, trumpets in wounding voice,
Drawn up by fine white steeds,
Seated in chariot glorious wheeled.
Krishna and Arjuna blew their conches divine,
Terrified the Kaurvas' armies mind.

Krishna blew his conch Pancajanya by name,
Arjuna blew his conch Devadatta by fame,
Bhima blew his conch Paundra in thrashing bang,
Yudhisthira blew Anantavijaya conch loudly,
Nakula blew his Sughosa conch proudly,
Sahadeva blew his conch Manipuspaka fondly.

King of Kasi man of great bow,
Sikhandi the Marathi was not in sound low,
Dhrstadyumna and Virata were not below,
And invincible Satyaki also did so.

Drupada the lord of Earth,
Draupadi's sons the warriors worth,
Abhimanyu the mighty armed,
Blew their conches heart torn.

So wild and tumultuous was the sound,
Through heaven and Earth it resound,
It rent the hearts of enemies,
Sons of Dhritarashtra and their colleagues.

Then O King,
Seeing Dhritarashtra's sons arrayed,
And flight of arrows about to sway,
Ape-crest Pandava took his bow,
Spoke to Harikesha in voice low.

O Achyuta,
Between two armies my chariot please stay,
I may behold those standing eager for fray.
I may survey the fighters assembled here,
Anxious to fulfill perverse Duryodhana's desire.
I may examine who these warriors are;
Gathered here to please evil mind Duryodhana.

Sanjaya said:
Thus addressed Gudakesha,
Set my chariot between two armies,
O Harikesha,
In front of Bhishma, Drona and other kings,
Behold, O Partha, the Kurus of other wing.

Now Arjuna gazed stationed before his face,
All kinsmen, relatives of his own race,
Uncles, teachers, grandfathers and grandsons,
Brothers, relatives, near dears one by one
Beholding all these kinsmen arrayed,
Moved with deepest pity trembling he spoke;

Krishna: Seeing these kinsmen thus arrayed,
And longing for battle my limbs give away,
My mouth is parched; Nay,
My body quivers, hair on end stand,
Gandiva slips from my hands away.

My skin all over burns flat,
My whirling mind glowers at,
My legs tremble and feet tramp,
I am not in position even to stand.

O Keshava, I see adverse signs,
Nor any advantage do I find,
Slaying in battle kins-mine.

O Krishna,
I wish not victory and sovereign height,
O Govinda,
What is lordship, enjoyments and even life,
Those for whom we desire might,
Earthly joys, sovereign power and delight,
Are arrayed here in battle test,
Having renounced life and wealth,
Preceptor, sires, grand-sires and sons,
Grandsons, uncles, in-laws, and kinsmen.

In a sorrowful mood,
In a helpless attitude,
Eyes filled with tears,
Said Arjuna in tone sincere,
Beset with disastrous thought,
O Lord I do not like the war.

Lord said, O Arjuna,
Why you become so impotent,
Think not in term of good person,
Will sure to lose your reputatation.

How O Madhusudan, Arjuna said, am I,
Reverend Bhisma and Drona crucify,
Better to eat begger's crust,
Rather slaying noble Gurus thus,
Nor I know the result for such,
Who will conquer or defeat amongst us.
So let them conquer all they desire,
My heart goes down and respire,
Anguish fainting away my senses,
My own soul also brings me curses.
Tell me which path is better,
I am thy disciple O my preceptor,

I will not fight and became calm,
Thus spoke Arjun in such despond.

O Harsha grieve not and become wise,
Wise do not grieve for those alive and died.
Know thy to be indestructible,
All pervaded and imperishable.
Nor the Atma slayeth or slain,
Think only otherwise silly brain,
As man casts off old garment,
Atma throws away this body being constant.

Know this Atma not cleave and indestructible.
Neither to be dried nor wetted that perpetual,
Unmanifest, immutable and unthinkable He,
Knowing Him such you should not grieve.

Taking equal pleasures and pain,
Loss, victory, defeat and gain,
Gird up your loin against your akin,
Thus you shalt not incur sin.

For born certain is death,
For dead certain is birth,
Thus death and birth just like wheel,
Thy over inevitable you should not grieve.

Unmanifest beings in past and dissolution,
Manifest being are only in present,
If this is the theory of evolution,
Then where lies need for lamentation.

Determinate buddhi is only one,
Irresolute person have such none,
There is naught but glorious heaven,
Only flowery speech is their fun.

For those who cling to pleasure,
Their mind is captivated insincere,
Not being inspired with resolution,
Steadily bent on false contemplation.
But those who free from pairs of opposite,
Neither pleasures nor pain is their object,
They are with determinate buddhi steadfast.

When thy buddhi shalt be free from delusion,
Then you shall rise to indifference,
Grasp you will what is heard,
Shall stand against mind bewildered.

Arjuna said:
What qualities are of stable mind,
How he walks, talks with mankind?

Shri Bhagawan said:
He who gives up all desires,
And abandons cravings of the mind,
Satisfied in the self for joy inspires,
That sage is of stable mind.

In sorrows whose mind is unperturbed,
And in passion, fear and anger undisturbed,
Whose thirst for pleasure has declined,
Call that Muni a stable mind.

He who is unattached in everything,
Good, evil, false and truth when meeting,
Like and dislike dwindled in chime,
Call that saint a stable mind.

He who draws his senses from all things,
As tortoise draws in his limbs,
Object of senses for him resist,
Tastes of relish do not persist,
Within self Supreme can find,
For that who is a stable mind.

Excited senses of wise man,
Forcibly carries away his mind,
When controls them all by meditation,
Put his heart soul in me by devotion.

Thinking supreme goal harmonised in me,
Desires are lost when Supreme they see.

Then man dwells in object of senses,
Then failing desire anger immerses,
Anger brings forth infatuation,

Which is the cause of memory confusion,
Follows from it reasons' disruption,
Which brings about chaos and destruction.

O Madhusudana:
Them I wish not to slay,
Though myself they may;
Nor for three worlds kingship,
Much less for earthly lordship.

What pleasures can we obtain?
If those sons of Dhritarashtra are slain,

O Janardhana:
Sin can only be in our lot,
If we slay those usurpers buddhi rot.
We dare not slay our kinsfolk,
Slaying kins our happiness will go.

If their wit blinded by greed,
See no crime betraying friends and kin killing deed,
How can we, O Janardhana,
Help recoiling from this sin,
When evil we see in destruction of kins.

Destruction of family bring chaos,
Virtues and righteousness have no voice,
Perishes internal law and order,
Life from it becomes disorder.

O Krishna,
When unrighteousness prevail,
The kins women become corrupt and deprave,
The chastity of women when lost,
Ariseth there confusion of caste.

This confusion leads the destroyers of race,
Along with whole family into hell desolate,
Deprive the ancestors of gifts rice balls,
Plunged them down from celestial walls.

By these caste confusion and slayers misdeed,
Abolish over lasting dharma caste customs and family creed.

The abode of men,
O Janardhan,
Whose family customs are lost,
Stay in hell for time vast.

Alas: great sin we resolved to commit,
Out of greed for pleasure and lordship,
We are prepared to slay our kith and kinsfolk,
Called we destroyer of race and kinsmen.

If the sons of Dhritarashtra weapons in hand,
Should slay me unarmed for battle gain,
Better for me that would,
Burden with sin than I should.

Sanjaya said:
Having this spoken on battle field,
Arjuna sank down on chariot seat,
Casting away his bow and arrows,
His mind shaken with grief.

This is the extract of Upanishdas,
Which is eternal Science of Vedas,
Dialogue between Janardhan and Arjuna,
Ends first discourse "Dejection of Arjuna".



4th Discourse

Published in Harijan on October 1962.

Bhagawan said:
I taught this immortal yoga to Vivasvan,
And became this known to Manu from him,
It was imparted to Ikshvaku then,
Thus handed down from father to son.

This imperishable yoga, O Arjuna,
Through Raj Rishis became known,
By afflux of time disappeared,

And became to world unknown.

This ancient Yoga I again tell thee,
Because you are my friend and devotee,
Being supreme secret it remained in ME.

Later is thy birth,
Earlier birth of Vivasvan,
How am I to understand?
Said Arjuna.

You and I have passed through many births, Bhagawan said,
I know them all you forgot on earth.
Though unborn and imperishable I,
The Lord of all beings and sky,
I manifest through Yog-maya my own,
Keeping my nature (prakriti) under control.

Arjuna, whenever righteousness declines,
And unrighteousness revails, glows and shines,
Then with body and soul I come forth,
That resembles prakriti human soul.

For the defence of virtuousness,
And destruction of unrighteousness,
For the protection of Dharma,
I come forth age to age Arjuna.

He who knows my divine birth,
That abandoned soul never comes to earth.
Whenever from passion, fear and anger freed,
Wholly absorbed and has refuge in me,
Purified by panance of wisdom,
Many have entered into my deism (Brahm Gyan).

Howsoever, I am approached by men,
Ever so, always I welcome them,
Wise men follow my path,
From all directions for me they talk.

In this mortel world, man
Seeking fruition of action, when
Worship gods for success in action,
Although this success follows quickly,

But it is for brief space, varily.

There are four orders of society,
Created by me in four qualities,
Brahmin, Kshatriyas, Vaishyas and Shudras,
Though being the author of creation,
Know me, immortal Lord, without action.

I have no desire for fruit of action,
In action I do not get contamination,
That who knows me such,
Is not bound by action thus.

Having known thus action was performed,
By the seeker of salvation since long.
So perform action for liberation,
As your forefathers did for salvation.

What is action? What is inaction?
Here even wise men are in perplexion,
I will expound thee knowledge of action,
Knowing which become free from evil affection.

Discriminate action from unlawful action,
Also prohibited action from inaction;
Know these truth without deception,
Because mysterious are the ways of action.

He who seeth action in inaction,
And of each has full conception,
That Yogi wise among men of action,
Who has accomplished all actions.

Whose all works are free from desire,
Whose actions are burnt up in wisdom fire,
He has come out from karma's cage,
Him the wise have called sage.

Who has no attachment to the fruit of action,
Always content and never dependent,
Does nothing while doing action,
Because he has given up all faction.

He who subdued his body and mind,

Has given up enjoyments of all kind;
Performs sheer bodily action,
Not incurs sin even in fraction.

Content with whatsoever he gets,
Free from pairs of opposites,
Bears no jealousy for any mankind,
Actions to such Karama Yogi do not bind.

He whose attachments have finished,
In knowledge whose mind is established.
Who works only for sacrifice,
Melts away the actions of that wise.

Who considers oblation is Brahm,
And perceives in clarified butter Brahm,
Offering sacrifice is Brahm for him,
And Brahm is the fire that burns all things,
That who meditateth wholly upon Brahm,
Shall go into Brahm by incoming Brahm.

Some Yogis perform Yoga to worship gods,
Other pour sacrifice into eternal Lord,
Some offer as sacrifice their senses of hearing
Some pour their senses into fire of restraining,
And those who control all their senses,
By purging into fire the sound and other objects.

Another Yogis attain Yoga (union with God)
In the kindled fire of wisdom they adore,
In the sacrifice of self control,
Functions of all senses and breath when pour.

Other sacrifice wealth for altruism,
Sacrifice others of austerity and penance,
Through practice of Yog,
Sacrifice some souls.

Such striving souls observe affectual vow,
Perform some sacrifice of wisdom,
Through sacred books by silent reading.

Other Yogis offer in sacrifice the Prana into Apana
Even so others, offer the apana into Prana,

Other still restrain the flow of Prana and Apana,
All these are absorbed solely in Pranayama.

Pran (in breath) Apana (out breath)
Pranayama (Centre of breath).
Others who are regular in food,
Pour their life breath into life breath by rule
All these are known the truth of sacrifice
Destroyed their sins by such device.

Arjuna, after performance of sacrifice,
Comes out a nectar of wisdom,
The eaters of remains of this nectar,
Attains the eternal Brahm,
To the man without sacrifice
This world for him not delight,
How then expected another world nice.

Many various sacrifices Vedas mentioned,
Known thou that these are born from action,
Thus knowing the truth of these,
From Karmas' Bondage thou shalt free.

Better is the *sacrifice of wisdom* (Gyan Yajna)
Than the *sacrifice of materialism* (Arth Yajna)
O, Partha, All actions culminate into wisdom. (Gyan)

Attain this knowledge by all means,
Prostrate at the feet becoming keen,
Question, then with guileless heart,
Again and again to the wise eremite,
Will unfold to you the knowledge bright.

Knowing this you will not fall into confusion,
Thus by this you will give away all delusions,
O Pandava, for by this thou shalt see,
All beings in yourself and in me.

Even though thou by most sinful of sinners,
Shalt cross thou sins like wise swimmers,
By the boat of realism,
By the raft of wisdom.



6th Discourse

Published in Harijan on February 1963.

Lord Said:

Without desiring the fruit of action,
Duty bound performeth action.
He is a Yogi that obtaineth renunciation
Call not ascetic renouncer of fire and rites,
Nor that who omits ceremonies and sacrifice.

That which is called renunciation know
Though O Pandva, that is the Yog,
No one becomes Yogi, till
Renounces the formative will.

He who desireth to reach blessed Yog,
The action is ladder for that blessed soul,
The sage when adorned in Yog,
Serenity is the means for that pious soul.

In whom attachment has no friction,
Nor for object of senses nor for action,
Renouncing thoughts of the world,
He is said to be absorbed in Yog.

Let the person elevate the Self by the Self
And allow it not to beome depressed,
Verily is the self friend of the Self,
Self is also enemy of the self.

The self in self friendship, finds,
When conquers senses, body, and mind,
He, who has not conquered these,
His self to him is like an enemy.

The higher self of him who is self controlled,
And is peaceful and uniform in heat and cold,
In pleasure and pain he is not disturbed,

In honour and dishonour he is not perturbed.

Whose self is satisfied with knowledge and wisdom,
In all matters stable, steady and unweaving,
Throughly whose senses are subdued,
Has equalised the cold, stone and gold,
That sage is called to be a harmonised soul.

Whosoever equal in friend and foe,
And treats relations and strangers equally, so
Has for sins and innocence equal vow,
While meditates neutrality he avows,
That spirited person excellence sows.

He who has conquered his sense and mind,
Bound not with possession, longing of any kind.
That Yogi alone secluded from world,
Constantly engaged in meditation surd.

On a clean site, make a seat nice,
Spread there on a coarse cloth so
That Kusha grass and deer skin come below,
Establish such seat neither high nor low.

Sitting on that seat concentrate the mind,
Controlling the thoughts fashioning designs,
Controlling the thoughts from functioning designs,
And functioning of sense should not mind.

Firm in vow of celibacy,
When No fear of any kind had he,
Controlled his mind efficaciously,
That vigilant Yogi is absorbed in me.

That Yogi of subdued mind,
With ME whose self is twined,
Goeth to ever lasting peace,
With supreme bliss rests in ME.

Verily Yoga is not for surfeit,
No for him who does not eat,
Nor for him who too much sleeps,
Nor O Arjun, who awakes unease.

Yoga, the destroyer of pains,
Is accompanied only by him,
Who in food regulation obtains,
Regulation in performance of action gains,
And regulation in sleeping and awakening maintains.

In the manner engaged in Yog,
Brings mind under complete control,
Within self when God he holds,
Then no wants and desires he holds,
Is called then he a harmonised soul.

When with constant practice in Yog,
The firmly fixed mind needs repose,
That glorious self when God beholds,
Then satisfaction in self by self explores.

That state of supreme pleasure,
Which findeth by soul in Yoga's treasure,
By the help of subtle Reason,
Wherein moving of senses ceasing,
And wherein established such Yogi,
Moveth not from Truth and Reality.

Thinketh not Yogi greater gain,
Other than that having Him obtained,
Wherein established he is not shaken,
Even by heavy sorrows he is not taken.

Verily that state is called Yog,
Which is free from pains load,
Yogi practises Yoga with resolute mind,
Without bearing worries of any kind.

Should he quit all desires,
Which in him formulative will aspire,
Freely curb the senses from operation,
Through the mind from all directions.

Slowly and slowly in practice when absorbs,
Attains tranquillity by subduing his thoughts,
Thus mind having established in God,
By means of Reason controlled steadfast,
Of everything else he thinks not.

Not in control is the mind of whose,
Should control this restless and loose,
Restraining from objects after it runs,
Brings it back repeatedly within,
Then will concentrate on God at once.

Who is perfectly calm in mind,
Passions subdued and sins refined,
That Yogi is identified with Brahm,
The supreme joy impetuously comes to him.

Thus the Self harmonised soul,
Seeth abiding in all by Yog,
All beings in God perceiveth everywhere,
Looks equally on all to equally fare.

He who seeth ME present in all,
And seeth beings existing in ME,
I am never out of sight of him at all,
Nor he is ever out of sight of ME.

O Madhusudan, Arjun Said,
This Yoga in form of equanimity,
Which hath decided with certainty,
Owing to mind restless, restive and fidgety,
Perceive not I its firmness and stability.

For O Krishna, the mind is very restive
Tempestuous, tenacious, powerful and active;
Therefore, it is impossible to hold,
As the wind is difficult to control.

Lord said, O Mighty armed,
Undoubtedly the mind is hard to curb,
But constant practice brings it to rest,
It can also be curbed by dispassion¹
Which restrains this mind from expansion.

Yoga is difficult to attain by those,
Whose mind is not brought under control,

¹ Vairag

But, who, however, has controlled his mind,
And ceaselessly strived, for its effects benign;
The constant practice if one has behind
Mine is conviction he attains Yoga betime.

Arjuna Said,
He who is unsubdued but possesses faith,
Before death from Yoga his mind astrays,
Achieving perfection in Yog, he fails,
Please tell, O Krishna, in which boat he sails.

Again O Krishna, who is unaccomplished in Yog,
And has fallen from the path of both,
Deluded that Yogi in the path of God,
With worldly enjoyments he could not accord,
Unstead fast as he is.

Like a rant cloud is he destroyed not?
Deign O Krishna,
Dispel this doubt by kindness of thine,
As none other than thyself I can find,
Who can clear this doubt of mine.

O Parath, there is no destruction of him at all,
Never in this world nor hereafter he falls.
O, dear, a person of righteous deed,
This worst fate he shall never meet.

He who has fallen from Yog,
In the heaven taken his abode,
Where men of pure deed find resort,
Numerous years dwelling when there he holds,
Takes rebirth in the house of wealthy souls.

But if developed the creed of dispassion (Viarag)
Takes birth in the family of Yogi enlightened
Such birth as that is hardly attained
Which, in this world, that Yogi obtains.

O Kurunandan, there he regains,
The understanding of previous birth, again
For perfection with great vigour he strains.

After taking birth in family blessed,

Through the former practice, though beset
With senses, undoubtedly attracts towards God,
Thus transcends the fruits of sacrifice this Yogi Raj.

The Yogi when labourously practise in Yog,
His sins are washed away by this, so
That he attains perfection to reach goal,
When latencies of previous births in him glow.

The Yogi than ascetic is better,
Than the wise he is still greater,
Yogi is greater than the man, of action,
Therefore, thou become Yogi 'O' Arjun.

Again O Arjun, amongst all Yogis,
The Yogi that has full faith in Me,
Worships Me and abideth in ME,
And in ME he has harmonised completely,
Is considered to be the best of all he.

This is extract of Upanishdas,
Which is eternal science of Vedas,
Dialogue between Shri Krishna and Arjuna
6th Discourse of Yoga of Self Control Thus end.



7th Discourse

Published in Harijan on November 1962.

Blessed Lord Said:
How with mind attached to ME,
Practising Yoga by taking refuge in ME
How shall thou without doubt know ME
The Supreme of all; hear thou from ME.

Declare to thee this knowledge of wisdom,
Of manifest divinity with complete reason,
Knowing this thou shalt feel such,
That nothing in this world to know else.

Among thousands of men hardly any,
Striveth to realise ME,
And of such striving Yogis hardly any
Who, in reality tries to know ME.

Earth, water, fire, air, either, mind, reason and ego,
This is my Nature in division eight fold.
Call this lifeless Nature of lower design,
There is also sentient Nature of higher kind.
By which the whole universe is upheld,
And the life in elements is intact.

Know that O Arjuna. All beings have born
From this two fold Nature the Universe evolved
I am the source of all creation,
AND I am the place of its dissolution.

Therefore O Dhananjay,
There is nothing superior to Me
Whole Universe is threaded on Me
Like a row of pearls on yarn bead.

Arjun, I am sapidity in water,
And the light of moon and sun,
In all Vedas I am sacred OM
Sound in ether, in men manliness known.

I am the pure fragrance of earth,
And the brilliance in fire am I,
The life of all beings come from ME
The austerity in ascetics so am I.

I am the eternal seed of all beings,
And the intellect of intelligent am I,
In the glorious things I am the glory,
The strength of strong whatever it be,
Devoid of passion and desire am I.

O glorious Bharata,
In beings the sexual desire I am,
Not contrary to scripture and dharma,

Some qualities of object born of Sattva²,
Some these qualities come out from Rajas³,
While still others evolve from Tamas⁴.
Know ye that all these born from ME,
I neither exist in them nor these in ME.

So the world is deluded,
By these three qualities of Nature.
Knoweth me not,
Above these and imperishable.

The *wonderous illusion* of Mine
Consist of three Gunas⁵ of formative design,
It is difficult to get over these,
Unless one takes refuge in ME.

The evil doing deluded men,
Of demon qualities and defame,
Such vilest do not come to ME,
Foolish, short witted of evil deed.

Called there four types of men,
Virtuous devotees of Mine O Arjuna,
The sufferers, the seekers of worldly objects,
The men of wisdom and seeker of knowledge.

Consider best of these the wisest among men,
Because constantly harmonised in me without doldrum (depression)
So he is supremely dear to ME,
Considereth ME also extremely dear he.

Although noble are all these,
But the man of wisdom know to be,
My own self in my view is he,
Because his mind is merged in me,
His intellect also absorbed in Me,
And hath firmly established in ME,
Holds me the highest path such devotee.

² quality of goodness

³ quality of activeness

⁴ quality of slowness

⁵ qualities of nature

At the end of many births, he
The man of excellence wisdom comes unto ME
On realisation of God, Me in all saith he,
But in this world such Mahatma rare to be.

Whose wisdom hath been swept away by desires,
Being bounden their own nature, aspire
To go to other Gods by rules acquired,
Undertaking vow relating to each as required.

The devotee who has craving for worldly objects,
Hath faith of adoring gods in various aspects
So whatever from such devotee seeketh
To worship with faith, as he believeth.
I stabilise the faith of that devotee,
In the same god to whom worships he.

Endowed with such faith worships he,
Obtaineth through him his desires from ME,
But perishable are the fruits so gained,
By these men small brains,
The worshippers of gods them attain,
My devotees unto Me come again.

Those devoid of reason think of ME,
That in human form manifesteth HE
Knowing not my supreme nature undying,
Imperishable, unsurpassable and undecaying.

Screened by My divine potency,
Not visible I am to all gentry,
This deluded world knoweth ME not,
The unborn, imperishable, supreme lord.

Therefore, O Arjuna,
The beings of present and that of past,
And those yet to come, I know them all
But devoid of faith knoweth Me not.

By the delusion of pairs of opposites,
Spring from it the desire and hatred,
This also causes pleasures and pains,
Verily this utter ignorance gains.

But those men of pure (virtuous) deed,
Who have become sin freed,
Fled whose delusive pairs of opposites,
Worship ME steadfast in vows that determinist.

They who take refuge in ME
Against old age and death strive to free,
They verily know the Eternal Brahm
The entire knowledge of self and Karma.

Thus they who know me
Of elements that of sacrifice and gods,
They in me harmonised their mind,
Verily know ME at death time.

This is the BHAGAVAD GITA,
The Extract of Upnishadas,
The Eternal Science of Vedas
Dialogue between Shri Krishna and Arjuna.
Entitled Seventh Chapter.



8th Discourse

Lord as Brahm – The imperishable

Arjuna said,
What is the Brahm?
What is Adhyatma?
What is Karma?

O Purushottama:
What is called Adhibuta?
What is that called Adhidaiva?
Who in this body is Adhiyajna?
How art thou be known in fact,
By controlled self at death?

Brahm is supreme imperishable,
Adhyatma is manifestation of nature,

Karma is called the creative power of Supreme,
Adhibuta my perishable form be deemed.
Adhidaiva my presence in gods,
Adhiyajna is purification by sacrifice this body adopts.

He who leaves this body in hour last,
Remember ME with mind steadfast,
Enters into ME that stout;
Of that there is no doubt.

Thinking of any object leaves the body at death;
Attains that object on which he dwelt,
Therefore, at all times remember ME;
Fight on fixed thy mind and reason on ME;
Thus thou shalt doubtlessly come to ME.

Not allowing his mind to wander else,
Harmonised by continual practice,
Constantly meditation O partha;
Goes to the supreme divine and uniteth.
He who absorbed by practice maintained,
And thinks nothing from his mind trained,
That who constantly engaged in contemplation of Lord,
Attains the supreme divine God.

He who thinketh upon the ancient,
All ruler, subtlest, omniscient,
The unimaginable and supporter of all,
Refulgent as sun beyond ignorance dark.

With unshaken mind at the time of death,
Between two eye brows fixes his breath,
By this yogic power of supreme kind,
Goes that yogi to Supreme divine.

That region with bravery I declare thee,
Attained by the strivers of desire free,
Knowers of Vedas call it "indestructible"
For which celebrates vow celibacy practical.

Closing all gates, locking mind within heart,
Breath fixing in mid forehead well taught,
Utters "OM Brahm" while body departs,
Dwells on ME through my absolute path,

Goeth that highest way.

Who thinks on ME,
Constantly remembers ME,
With undivided mind,
To ME he can easily find.

Having come to ME knowing my worth,
That Mahatma never comes to rebirth,
Which is source of misery and pain,
Unlasting, withal cause of sorrow main,
Having once attained this highest goal,
Becomes one with ME that blissful soul.

The Worlds including Brahm Lok,
They all come and go,
O Kauntey,
But he who comes to ME,
Knoweth birth no more.

The people who know Brahma's day,
Of thousand Maha Yugas they say,
Likewise thousand Maha Yugas is his night,
They are really knowers of day and night.

All embodied beings emanate,
From unmanifest at the Brahma day,
At Brahma's night they merge and dissolve,
Into Brahma's subtle body, unmanifest this called.

The multitude of creatures,
Again and again adopt new features,
O Partha.
They dissolve at Brahma's night,
At break of day they again rise.

Therefore verily there existeth,
Higher than that unmanifested.
That ever lasting perisheth not,
Even when all beings dissolve.

That unmanifested "the indestructible", it called;
It is named the highest path,
They who reach it return not,

That is called the supreme goal,
And that MY supreme abode.

In whom all beings reside,
Though HIM these pervade all sides,
Obtainable by unswerving devotion,
With pure mind without pollution.

I shall tell, O Arjuna, the time,
Departing yogi path generally find,
By one the yogi returns,
The other he exempts.

Fire, light, day, the bright fortnight,
And the six months of Northern path;
Going north that yogi bright,
Goes to eternal while departs.

Smoke, night, the dark fortnight,
Also, the six months of Southern path;
Attaining that yogi lunar light,
Returns to this mortal world fast.

Bright and dark are two paths,
Knowledge and ignorance these may be called,
Thought to be world's eternal paths,
By the one goes returns not,
While going the other returns sharp.

The yogi knowing these two paths,
Into delusion falls not,
O Partha,
Remain in yoga always steadfast.

The fruit of meritorious deeds,
Mentioned in the vedas indeed,
For the sacrifice, austerities and charities,
Yogi passeth all these varieties,
By knowing this knowledge deep,
Goseth to the supreme and ancient seat.

This is the extract of Upanishadas,
Which is eternal science of Vedas,
Dialogue between Shri Krishna and Arjuna,

Entitled 8th Discourse “Indestructible Brahman”.

“Radha Krishan”



10th Discourse

Yoga of Divine Glories

Blessed Lord said:
Once more O mighty armed,
Hear my supreme words of charm,
Thou art my beloved and dear,
For thy welfare I thus declare.

My origin know not the gods,
Nor know the sage-lords,
For I am, everything, origin of both,
As the gods and seers from Me come forth.

Who knows Me beginningless without birth,
And great Lord of this universe,
He among mortals without knowledge dim,
Is liberated soul from all sins.

Intelligence, knowledge, non-illusion, forgiveness,
Truth, self-restraint, mind calm and happiness,
Misery, birth, death, fear and fearlessness,
Violence, contentment and evenness,
Austerity, charity and defame,
Are the characteristic features,
Of being I frame.

The seven great Rishis and ancient four,
The fourteen Manus had in Me abode,
By Me they are first created,
From them this race was then generated.

In reality he who knows My glory,

And knows too My Yogic power without flory (conceit)
Established in Me without mind moving about,
Of this there is no doubt.

I am source of all creations,
Everything of the world gets from Me motion,
Thus the wise, full of devotions,
Adore Me in rapt emotions.

Fixed on Me their mind and thought,
They dedicate their lives to Lord,
They speak of the hidden knowledge;
Essence of truth they also acknowledge,
Ever conversing about Me with cloy,
They live in contented life of pleasure and joy.

With love and affectionate devotion,
Ever harmonious and worshipping in Me,
I give them the power of selfless action,
By which they come unto Me.

Out of pure compassion for them,
I dwell in the intellect of such men,
Destroy their darkness born of ignorance,
By the shining lamp of wisdom.

Arjuna said,
Thou art the Supreme eternal,
Lord of internal and external,
Thou art ultimate resort,
Param Dhaam or supreme abode,
Thou art eternal person divine,
The supreme purity, finest of fine,
Prime deity and all pervading God,
Unborn, supreme and omnipresent Lord.

Kindly tell me O Lord, thy glories divine,
Whereby these pervading worlds thy design.

O Yogin Lord:
How by constant meditation I know thee,
Without proper knowledge of the way?
To be meditated upon by me,
With thy divine favour – kindly say.

Again tell in detail, O Krishna, to me,
Thy Yoga and glory;
There is never satiety for Me,
For thy life-giving words of nectary.

Blessed Lord said:
My conspicuous divine glories, I tell,
O best of kurus, ye know it well,
No limit is of My divine manifestation,
And such magnifices have no destination.

O Gudakesha (Arjuna)
In the hearts of being “self” am I,
Being beginning, middle and end am I.

Of the twelve sons of Adityas, Vishnu am I,
Of the radiance, the glorious sun,
Of the Maruts (God of air) Marici am I.

Among the stars, know Me the moon,
Among the Vedas, the Sama is my boon,
Among gods, Indra, and of senses I am the mind,
Know Me in beings the consciousness fine.

Among eleven Rudras, Shankara am I,
Among Yakshas and Rakshas, Kubera am I,
Among eight Vasus, the god of fire I,
Among the mountains, the Meru am I.

Know Me Brhaspati among priests,
And Skanda among army chiefs,
Of the great seers, Bhrgu I am known,
And among words I am one syllable “Aum”.
Among the seats of water I am the ocean,
Among sacrifices I am sacrificial ovation, “Japa”
And among immovable things-Himalayas am I,

Of the tree, Aswattha – Peepal tree am I,
Among the celestial sages, Narada am I,
Of Gandharvas – celestial songesters, Chitraratha am I,
Among the Sidas, Kapila Me to call,
Of horses, I am Uchchaihsarva, born of nectar,
I am Airavata of elephants and of men – the monarch.

Of weapons, Vajra (thunderbolt) and of cows, Kamadhenu (Surabhi) am I,
Of the progenitors, Kandarpa; and of serpents, Vasuki am I.

Ananta of Nagas and of sea dwellers, Varuna am I,
Of ancestors Aryama; among rulers, Yama am I.

Among demons, know Prahlada My coign,
And of calculators Time am I,
Among the wild beasts, I am the Lion,
Among birds, Garuda am I.

Of the purifiers, I am the wind,
Rama I am, among the warriors' wing,
Of fishes, I am the shark,
Of the rivers, the Ganges am I.

I am source, middle, end of creation,
Of the sciences, science of 'self' manifestation,
In the disputants, reasoning oration.

In the letter I am 'A'
Different compounds in grammar Me you say,
I am ever lasting Time, a miracle of rare,
I am the sustainer seen everywhere.

All devouring death ye consider Me,
And also the source of things to be,
Of feminines, I am virtuous goddess,
Of fame, prosperity, steadfastness,
Memory, intelligence and forgiveness.

Among Sama holy hymns, Brhat Sama am I,
Among various Vedic verses 'Gayatri' am I,
Of the months, Margasirsa month am I,
Among seasons, spring know to be I.

Of cheats, I am the gambling,
And splendour of splendid thing,
I am the glory of the glorious,
I am the victory of the victorious,
I am the resolution of the resolute;
And good I am of the goodness acute.

Of the Vrsnis, Vasudeva am I,
Of the Pandavas, Arjuna,
Of the sages, Vyasa,
And among wise, the Usana am I.

Of the rulers, I am the ruling power,
Of the victory seekers I am statemanship flower,
Of the secrets, I am the silence shy,
And the wisdom of wise am I.

Whatsoever is the seed of every being,
Arjuna, in that Me to be seeing,
There is nothing moving or fixed,
That can be without me on earth.

O Prantapa (Arjuna),
There is no end of my divine-manifestation,
I declared some to thee by illustration.

All that is mighty, beautiful and glorious,
Know thou these to be of form various,
Issued from the fragment,
Of my grandeur affulgent.

What will thy gain by long detail,
Arjuna? Suffice is to say,
This entire universe I hold,
By spark of Yogic power control.

This is extract of Upanishads,
And the eternal science of Vedas,
Dialogue between Shri Krishna and Arjuna,
Ended 10th discourse with verses holy,
Entitled 'The Yoga of Divine glory'.



11th Discourse

22 December 1969

Arjuna said:
O lord by thy grace I heard,
Thy supreme secret words,
Of the knowledge of spiritual wisdom,
Which took away my delusion.

The origin and destruction of beings,
Has been heard by me
In detail from Thee,
O lotus eyed Krishna, I also heard,
Thy immortal glory in Thy word.

Indeed Thou art as it has been described,
But want to see thy divine form of power wide,
If Thy thinkest me to bear the sight
Reveal O lord, this form of high light.

Behold O Partha, my form divine,
A hundred fold, a thousand fold various kind,
Different in colour infinitely diverse
Difference shape, and of various aspects.

O Bharata,
Twelve sons of Aditi, behold in ME
Eight Vasus, eleven Rudras you also see,
Forty nine Marutas, two Ashwini Kumaras behold,
My such marvellous form never revealed before.

O Gudakesha,
Here, in Me behold the whole universe,
Moving and unmoving as thou cravest.
All else thou desirest behold in Me,
Standing in one in My body you see.

Surely you cannot behold,
Till these gross eyes you hold,
I give you the eyes divine,
Behold now the Yogic power mine.

Sanjaya said:
O King, having thus spoken,
The great Lord of yoga, then
Revealed to Partha in calm,
His supreme Yogic form.

Arjuna saw the supreme deity,
With many mouths and eyes hefty.
Presenting many a wonderful sight
With many divine ornaments heavy and light.

Weilding many divine Shastras and Astras, (arms and weapons)
With divine garlands and flaming vestures,
Besmeared all over with sandal paste,
Full of wonder, infinite, cardinal points face,

If the splendour of thousand suns
Shootforth in the sky all at once,
Even that would hardly approach,
The spendour of the mighty one.

Arjuna, then behold the whole universe,
Divided into manifold parts,
Gathered in as one to manifest,
In the body of that God of gods.

Arjuna, then wonder struck with glare,
Overwhelmed with astonishment and upstanding hair,
Bowed down his head in dreary despair,
With joined palms he spoke in soft and fair.

:
[Apologies: some text missing]
:

Thou art Vayu, Yama, Agni and moon god,
Varuna, Father of Brahma, the creator Lord,
Obeisance to Thee more than thousand times,
Again and again salutations unto Thee, O Lord Divine.

To Thee I prostrate in front and behind,
Prostrate on all sides, O Lord Divine,
Thou hath power boundless,
Thou hath strength measureless.
Thou holdeth and pervadeth all,
Thou art all in all, O Lord.

Ignorant of this greatness of Thine,
Thinking Thee only to be a friend of mine,

I called Thee, Krishna, Yadva, O Friend;
In careless or in fondness-of-love trend.

In jest I slighted Thee with irreverence deal,
At play, reposing, sitting or at meals,
Alone or in the presence of others,
The friends, relatives and brothers,
Pray forgive me for all that sort.
Thou art infinite, O infalliable Lord.

Thou art father of Lokas and the greatest teacher,
Of all animates, and inanimate creatures,
Worthier of reverence, supremely adorable,
There is none like to match Thee,
Who passeth Thy power in worlds three.

O Lord laying my body at Thy feet grace,
Bowing low, I seek Thee to propitiate.
The ruler of all and worthy of praise.
It behoves Thee to condone my fault,
As father holds for his son condoning thoughts;
And friend condones friends fault,
The loving husband gives his consort this regard.

I have seen that which was not seen before,
From fear my mind is becoming sore,
I feel delighted at the same time,
Pray reveal to me Thy form divine,
The form of Vishnu with four arms.
Thou art abode of this universe,
O Lord of celestial be gracious.

I wish to see Thee adorned in the same way,
With diasem on head and holding a mace,
A discus (Chakkra) in Thy two hands,
I fain would see Thee again.
Put on again Thy four armed shape,
O Lord, thousand of form innumerate.

Arjuna: By my favour thou hath seen,
The loftiest form which my Yoga's power redeemed.
This shinning, endless universal form first,
None hath seen before except thyself.

Arjuna:
In this world mortal and calm,
I can't be seen in this Form,
Through sacrifice, study of Vedas and alms.

Seeing such dreadful Form of Mine,
Be not perturbed nor show perplexed sign,
Be fearless and of complacent mind,
Behold once again the same Form of Mine,
Bearing conch, chakra and lotus,
Which supersedes My Form grotesque.

Sanjay said:
Having thus spoken to Arjuna,
Showed him again Sri Krishna.
His own manifested Gentle Form
Which gave Arjuna mental calm.

O Janardhana:
Seeing Thy gentle human feature,
I am now in recollected gesture,
And restored to my own nature.

This form of mine beholden by Thee,
Is very difficult to perceive and hard to see,
Even the gods are always eager and fond,
To behold this Mine divine Form.

Nor can I be seen as thou hath seen
By study of Vedas nor by penance.
Neither by charity nor by ritual performance.

I can only be seen in this Form
By single minded devotion with joined palms.

He alone cometh unto Me,
O Pandava, O Valient Arjuna:
Who is my devotee.
He who works for my sake,
Depends on Me with Me attached.
He who hath made Me his goal,
And for whom I am the Supreme good.
My devotee renounced attachments,
Who bears no malice, none he torments.

This is Bhagavad Gita,
Extract of Upanishad,
Dialogue between Sri Krishna and Arjuna,
Entitled Eleventh Discourse.



Atma-Bodh (Knowledge of Self)

Series No. 1, August 1969

Message of Saints of Tapovan in Vedanta

It is theory of Vadanta for self realisation.
Learnt by one's own limited intellectual evolution.
Most difficult is to understand Vadanta,
Without keenness and desire ardent.

What you are, you know not?
I am the self, it is "flow of thought"
The Atma is the king of this body,
Its mind and intellect is called individuality. (Jiva)

The perversion of individuality ends,
When clean, steady, the mind and intellect become,
The mind is cleaned by constant meditation,
As muddy water is cleaned by alum's addition.

Just as rice is obtained by removing husk,
So by removal of impurities, superimposed by us,
Upon the pure distinguished real self,
The glorious ATMAN is then revealed,
And discovery of absolute bliss is believed.

Atman is sheathed by spiritual ignorance,
Which dims the light of the REAL SELF by arrogance,
Thus by art of negation of ignorance in us,
Removed the dusty dirt let in us to rest.

What is the cause of this ignorance dusty dirt,
Which the votaries of Vedants believe and trust.
There are five sheaths of ignorance,
Which envelopes the ATMAN incandescent.

THE FIVE SHEATHS (KOSHAS) ARE.

1. Annamaya Kosha: Gross physical body.
2. Pranamaya Kosha: Vital breath.
3. Manomaya Kosha: Mental sheath.
4. Vijnanamaya Kosha: Intellectual sheath.
5. Anandamaya Kosha: Bliss sheath.

ATMAN inwardly shines like a lamp in a jar,
This effulgent Truth, infinite glory, is near and far.
ATMAN is clouded by the effects of Maya,
As the passing clouds hide the sun entire.

When the clouds pass away the sun gets revealed,
So the ATMAN is revealed when ignorance is relieved.
By the seekers of goal and self abiding aspirants,
Relinquishing enjoyments and wordly attachments.

How can this ATMAN be revealed,
When ego, desires are on the increase?
Mind is resort of all sorts of fancies,
It is interrelated ego, Buddhi's tendencies.

ATMAN is all pervading,
It is dormant Shakti in body prevailing.
Whatsoever is free from cravings,
Realise it without detailing.

Vedantas' lessons will continue,
To make your knowledge shrewed.
It is to you to demand this hymnal,
To prove your eagerness exceptional.
It comes out in the first week of every month,
You can ask for it upto the week end.



Series No. 3, October 1969

Knowledge of Self

Lessons of Vedanta

Control of mind

Let the mind lean to single object,
To help concentration from project.
Will power thus be controlled by devotion, (Upasana)
The mind will stand fast from motion.

Mind when absorbed in sole object of thought,
Becomes conscious of this mark.
Leaves out everything else but its occluded dot,
This is the stage of true Samadhi, when got.

After such absorption the conscious of soul,
Begins to shine in the body whole,
The mind and intellect all disappear,
When effulgent Atman shines in the bodily sphere.

When in solitary passively you sit,
When no fair dream thy mind, eyes flit.
When hopes and thoughts enwrap thy soul in gloom;
Then bare health of life presents no bloom.

Samadhi

Mind to be trained vigorously,
Imposed very strict discipline rigorously,
This severe training bring results,
In making mind absolute calm and dull.

Mind also in a manner to be trained,
On one object of thought is to remain
Steadily for considerable time,
Without allowing its slightest flickering sign.

Behold the faults with woman born,
Impurity, heartless and always scorn,
Untruth, folly, reckless heat,
Excessive greedness and deceit.

Knowledge

Knowledge means discovery of selfless
For removal of ignorance it positively help.
Mere ritualistic actions can't destroy ignorance,
Without destroying ignorance,
The Atman can't come to appearance.

That who has no discrimination,
He is far from his destination.
He is entering into round of births,
And suffers the agony of deaths.

So, every seeker must digest,
Whatever knowledge he gains for self.
Until he gets into its convictions,
He cannot translate into actions.

These Vedantas' lessons will continue,
To make your knowledge shrewd,
It is to you to demand this hymnal,
To prove your eagerness exceptional.

Versified by Bhagat Har Govind,
Farsh Bazar, Shahdara, Delhi 32



Series No. 4, November 1969

Process to know thyself

Creation

Creation is of three types of causes,
For the distribution of masses.
Potter's shaping mud pot on his hunting cog,
Termed to be efficient, material and instrumental cause.

Illustration

Potter's shaping pot in his hunting cog,
Potter is the efficient cause,
Mud pot is the material cause,
His wheel is instrumental cause.

The creation process of the finite,
Emerge from the infinite.
Just as bubbles in water
Are but water, rising in water,
Existing in water and blasting in water.

Like the bubbles of water the world rises,
Exist and dissolve in the Supreme Self, say wise.
But Supreme Brahm undergoes no change,
It being absolute, suffer no range. (Variation)

Jagat is not only to be a gross outer world,
As we usually conceive it at rate third,
It is experience of existence of three states.
Waking, dream and deep sleep.

This Jagat appears to be true,
So long as Brahm is a new.
When it is realised that Brahm is all this creation,
Then Jagat becomes unreal in decision.

Just as the fire is direct cause of cooking,
Without knowledge no emancipation for looking
The need of austerity and self control.
These alone cannot lead to divine goal.

When different objects we perceive,
Then we don't think that our eyes deceive,
How then we realise that one infinite alone exist,
When we are not able, the world to resist.

Ignorant man is deluded by the wealth,
Falls into its clutches by losing his worth.
He thinks "this is the all";
Thus in the wheel of births and deaths he falls.

Panchikarana

In the theory of Panchikarana,
Points out elaborately to determine;

How the five elements are evolved,
How they intermingle and dissolve
Subtle elements to beget gross,
Knowing this one reaches the Truth.

Creation of Gross Body

The gross body is composed of five elements,
Air, earth, fire, ether and diffidence (water).
This human body is equipment,
For bearing sorrow and enjoyment.
It is with sense organs in the body,
We get pain and pleasure generally.



Series No. 6, January 1970

The precious jewel of knowledge for knowing Thyself.

Gross body

Gross body consists of six links,
Marrow, bones, flesh, blood, cuticle and skin
It has also six limbs,
Legs, thighs, chest, arms, head and chin.

This gross body is the product of past actions,
Gross elements function by union of subtle elements,
It is medium of experience for the soul,
And waking state of experiencing soul.

Lord created mind and senses
With their functioning tendencies,
The man beholds the external universe,
Because of their affects; he can't see the internal Self.

Whatever bhogs one enjoys in this mortal frame
Are the outcome of his average past gains,
The hall-of-experience in this hut-of-pleasure,
Is determined by the actions' measure.

Thought by thought, action by action,
We demanded the body and mental equipment.
During this life we shape our future facts
By the manners here we have to action

1. Food

The food eaten becomes three fold,
Its grossest part becomes faeces roll
Its middling part becomes flesh.
Its subtlest part makes mind fresh,
It is generally known from time to time,
“Just as the food, so is the mind”

2. Water

Water drunk is changed into three designs,
Its grossest part becomes urine,
Its middling part converts into blood,
Subtlest matter becomes the life-breath.

3. Fire (Oil and ghee)

Fire when eaten gets into three tones,
Its grossest part becomes the bones,
Its middle changes into marrow and heat,
Its subtlest makes speech and its voice sweet.

The body is abode of delusion, (speech is the picture of mind)
“I and mine” are ego for its illusion,
Conquering bad Vasanas by right conduct,
Progressive evolution we get,
The righteous value of our life,
Brings in our thoughts the divine light.

There are good souls calm and magnanimous
Doing good to others and virtuous.
They have crossed the dreadful ocean,
Of birth and death and help others to noble action.

The ignorants run after external objects
Of desire and fall into the snare of death,
But wise men knowing immortality subject
Do not covet fleeting and unstable things on earth.



Series No. 7, February 1970

How to Know Thy Self.

Pure Self

For realising the Pure Self,
Become detached from tacts,
Of various sheaths, which are
One's personality layers
Obstruct to attain infinite sphere,
To abode of absolute bliss,
To which the liberated soul kiss.

Knowledge

The control of mind and study of scriptures,
For spiritual growth are helpful factors.
They do not directly lead to liberation.
Knowledge alone can adjust aberration.

Atman

Know the Atman as the chariot Lord,
This body as the chariot lodge,
Know the intellect as a charioteer,
And the reins is a man mountaineer.

Know horses a subtle and gross senses,
The roads as the subject of senses,
When Atman with senses and mind unite,
Then Jiva, the employer, gets delight.

O Preceptor:

How to keep the senses under control,
To help the aspirant to reach the goal.

O Disciple:

How nice and sensible is this question?
Requires reply with good suggestion.
Now listen with rapt attention,
That he who has no discrimination,

Has his mind always in fluctuation.
The horses of his uncontrollable senses,
Drive him to vicious appetences. (desires)
But he who has his senses under controlled
Of vicious horses he is driver no more.
So keep the senses and mind under control,
To become pure for reaching the goal.

So he who has no discrimination, (knowledge)
He is far from his destination.
He is entering into rounds of births,
And suffers the agony of deaths.

Destination

A man sleeps in the house,
He rises and to another village he goes out,
He definitely knows, that he has come out from his house,
Why then creatures do not realise the fact?
That they come from the Highest Self.



Series No. 8, March 1970

Knowledge of Self.

MAYA (Nescience)

Ignorance of Self knowledge

Avidya or Maya is the power of God,
Without beginning made up with three Gunas by Lord,
As their cause she is superior to the effects,
She is to be inferred by a clear intellect.
It is she who brought out the whole Universe,
With effects of her product.

She is neither existent, nor non-existent,
Neither same in character, nor different,
Neither composed in parts nor indivisible,
She is most wonderful indescribable.

Maya can be destroyed by the bond,
With para-Brahman without second,
Just as mistaken idea of snake creeping in slop slope,
Removed by discrimination of rope.

Causal Body

It is composed of gunas three,
Its special state is profound sleep.
In which the mind does not function,
And functioning of all organs remain in suspension.

Three Gunas

Sattava

Pure Sattava is like a water clean,
Mixing with Rajas and Tamas becomes alien,
To the reflection of pure Atman's trait
Like the sun, when clouds it chase.

Traits of Sattva

The traits of pure Sattva are cheerfulness,
Towards the realisation of one's self.

Supreme peace, contentment and bliss,
Steady devotion to the Atman unmixed;
By which the aspirant enjoy ever bliss.

Rajas

Rajas has its projecting Shakti,
Which is nature of activity,
From which the phenomenal world flow,
And mental modification from this to know.

Tamas

The veiling power of Tamas Guna,
False appearance of things it spun,
It's the cause of repeated transmigration,
It starts the projecting power actions.

Traits of Tamas

Ignorance, lassitude, dullness and sleeps
Inadvertence, stupidity through Tamas creep,
One tied to these does not comprehend anything,
And remains like a stock-stone ring.

Even wise, learned who are clever and adept,
Whene'er overpowered by Tamas comes in vision defect
Even though clearly explained in clear aspect.
They are so superimposed by such delusion,
That they can nev'r have the true Atman's vision.

Ignorance

Know that Egotism is the root cause of Gunas three
Which are Sattva, Rajas and Tamas to be,
These are component factors of Prakirti,
And assume three different stages of activity.

Gross Body

This gross body and everything in Cosmic
Is the result of Maya's effect.
Maya and these know to be non-self,
And unreal like a mirage in desert.

Concluded

After telling Maya and its effects,
I shall tell then the real nature

Of the Supreme Self of the Creator.
Realising which man is freed
From bondage and trend of liberation fees.



Series No. 9, April 1970

Knowledge of Self.

Mind and its effect on human life.

Agitated Mind

Image of moon reflected on water surface,
Seems to shiver, disturb and in trembling race.
Shivering of water and its trembling state,
Belongs to stir of human mind when it agitates.

Human mind feels, sees and perceives,
It discerns, experiences and conceives,
Thinks, ponders and contemplates,
Like dancing moon on water waves.
It lives, acts and creates,
Through ignorance all these details.

Mind is the thinking substance,
Becomes demoniac by ignorance,
It holds fast, its false personality true,
Thinks all Karmas' doer through egoistical virtue,
It imagines not that all these are for bondage,
And their fruits are cause of this mortal cage.

Bondage and Moksha

The Mind is the cause of bondage and Moksha both,
The egoistical Mind is nothing but fool's bolt.
It is the root cause of bondage,
And it puts the Atman in non-apprehensible vantage.
Non-egoistical Mind is the root cause of Moksha (Liberation)
Liberates the Jiva from the effects of five Koshas (Sheths)

Human mind is the reflection of life,
Like motion picture on the screen light.
The man conceives with it the theme of life,
And does million feats through its device.

The Mind is very powerful element,
On functioning various faculties depends,
How can then it go in the Atman's sphere,
Because it cannot know the knower.
Just as fire burns the other objects,
But it cannot burn and enlight itself.

So the Mind, knower of external objects
Through the senses and their effects.
Can't know the Atman divine,
Which is itself source of Mind.
Mind is also inert and finite,
How can finite know the infinite.

Atman is unknown like objects of the world,
It can't be explained by mere words.
Atman is realised through meditation.
By controlling the Mind from undulation. (Agitation)
As concentration follows only through devotion.

Mind sends message to Atman through hope.

The agitated Mind dances in despair,
In disgusted posture it blank-blazes.
Calls the hope without internal Atman's light,
"Chase me bright hope with visage bright, (face)
I start, I tremble in a deadly fright.
Fright me, O hope, as morning frightens night,
Bring from it sweetest comfort borrows.

These Vedantas' lessons will continue,
To make your knowledge shrewed
It is to you to demand this hymnal,
To prove your eagerness exceptional.



Series No. 10, May 1970

Knowledge of Self.

Composition of body and its effects

A man is composed of body, mind and intellect,
Functionaries of these make him restless
Without seeking its characteristics;
Peace, salvation and eternal rest.

All other minor functionaries
Of the entity, put him in pillory (ridiculed position)
For finding him a peace repository (store)
So, he has to continue his struggle,
Till he is tired of functionaries' trouble.
He, then, compelled to seek
For Atman, the store of peace;
Where peace is stored for him,
And salvation awaits him.

Atman is the ultimate repository,
For peace to his restless entity. (Life)
He must secure this ultimate repository,
To put an end this long struggling story,
By attaining peace for the time of eternity.

Mind as acrobat

Mind is nothing but matter in subtle state.
The intellect is his guiding power to discriminate;
When mind through its dramatic power deviates,
Produces illusion and displays
Illusory phenomenon like acrobat.

Foul desires of Mind

So long the inclination of desirest Vishayakara Vritti is not perished.
Realisation of Supreme Soul Brahmakara Vritti can't be cherished.
One cannot obtain Nirvikalp Samadhi⁶
And his mind and mental remain shoddy,

⁶ The highest state of spiritual evolution

But on obtaining Yogic meditation,
His mind and mental get concentration.

Brahm beholding

He becomes ever blissful and his sorrows all banished,
Whose all differences and distinctions have vanished.
He beholds noting but Brahm here and there,
And nev'r imagines that he is bondage anywhere.

AIM of life wrongly understood

This is not true aim of human life,
For which people struggle and strive,
They toil, bustle, grow rife and fight,
Which is hardest trail of their life,
That they can't get time to survive.
Take the example of money,
It makes the man funny.
It dwells in the marrow of human body
For its spending mind becomes shoddy. (Trash)

ATMA

Atma is ever pure,
And is the same everywhere,
It is nev'r contaminated by the objects,
Nor the different layers of matter it effect,
Which are the products of manifestative Truth.

Concentration

Withdraw your eyes from functioning towards objects,
Curb your senses, as to all you reject.
This is the state of abstraction,
And the seer call it concentration.

Reflection of Soul

Soul cannot be preceived till,
Reflected upon the intellect.
It cannot reflect in any kind,
Unless it reflects on the mind.
It can't be visible readily,
Unless reflects on physical body.



Series No. 11, June 1970

Knowledge of Self.

Atman

I know this Atma incleave and incumstible
Neither to be dried or wetted that perpertual.
Unmanifest, unmutable and unthinkable He,
Knowing Atman such, O Arjuna, you shouldn't grieve.

ATMA IS a Source of power:

Just as water borrows heat from glowing Sun,
So the mind and senses derive from Atma, their strength.
Ear hear through the power of Atman,
Tongue speaks through the power of Atman,
Mind thinks through the intelligence of Atman,
Prans perform functions through the Atman force,
It is for eye, ear, tongue and mind's power source.

Life Force:

Pran does the work of breathing,
Apan does the work of excretion.
Not by Pran and Apan the mortal live,
But some other force, the life to mortal give.

Non-discrimate

The moon appears to be running,
When the clouds move in the sky,
The Atma appears to be manifested life,
When he observes functioning of senses alive.

What is Atman?

The Atman is neither young nor old,
It is neither weak nor bold,
It is neither rich nor poor,
It is neither enjoyer nor doer,
It is neither child nor man,
It is neither tiger nor lion,
It is neither Hindu nor Muslim,
It is neither Parsi nor Christian,
Atman is life giving truth as one reality,
Which equally thrills the person and personality.

Whether one is coolie, advocate or doctor of fame,
The inner personality factors are the same;
Whether profession is pursued or education obtained,
Personality is the same of different names.

So the community of mankind is the same,
But their out description are different in name,
Whatever be the physical shape, form, name and caste,
The emotional beauty and intellectual grasp.
The Atman is throughout the same,
In all creatures the same it remains.

Parmatma and Jivatman (Supreme self and soul)

The highest soul with dazzling flash is Parmatma,
The ray of Universal Soul's light is Jivatma.
It reflects first upon the subtle intellect,
Then upon the mind, then on the gross body it reflects.
Among all vehicles intellect is the subtlest.
Upon which the light first reflects
Making it the power of guiding force,
For all other vehicles and their appert (seance)
Mind, body, senses and their course.

Now this perception, feeling and visibility,
All depend upon the culture and purity
Of these vehicles three
Who wish to perceive and see
The soul, which is beyond perception,
Feeling and visibility of physical eye
Are enshrouded with illusion of ignorance.

Vedanta's lessons will continue,
To make your knowledge shrewd.
It is to you to demand this hymal,
To prove your eagerness exceptional.
It comes out in the first week of every month,
You can ask for it upto day the tenth.



Series No. 12, July 1970

How to know thyself.

ATMA Continued.

ATMA is one and the same on or before realisation,
But it groans under certain imaginary limitations.
Distorting mind create the wrong estimation,
Because with different conditioning⁷ it has association.
Whenever this false limitation is removed,
The Self ev'r dwelling comes to realisation and revealed.

Some wise men avert their eyes,
Looking to sensual objects, they deny.
Those who desirous of immortality,
Should realise the ATMA under preceptor's authority.

Atma is ever pure,
And the same everywhere.
It nev'r contaminated by the objects,
Nor by the matter of different layers
Apprehensions and Truth are their products.

ATMA is closer than the breath,
Nose, ear, eyes, hands and chest.
It is seated in the heart of beings,
Yet people don't attempt its seeing.
Is this not a terrible folly of beings?

ATMA is all pervading and place of rest,
It enjoys the world and its relative aspect.
It is silent witness in Absolute Nature,
Known to a person of intelligent highly matured.

Atma is like a king who is not participant,
In a dance drawn being played by his attendants.
So is the ATMA witnessing the drama of life,
Going on in this body and in the world outside.

Self is witness of the play of matter (Prakirti)
The duty of senses is to fall worse or better.
Through it only knowledge of right or wrong comes,

⁷ Upadhi (imposition or limitation)

Sorrow, joy, pain-pleasure, beauty and ugliness thumps.

It stands aloof and doesn't identify,
With what is within ourselves being amplified,
It doesn't identify itself,
What is happening within ourselves,
In the different layers of matter,
And in the entire cosmic order.
It is not sharer of experience,
Not in all affairs it is partisan,
As in Durbar-hall king's appearance.

Beyond the senses is the rudiment of object,
Beyond rudiment the mind is to detect,
Beyond the mind there is an intellect,
Beyond intellect is the great Self,
Beyond the great Self is the unmanifest,
Beyond unmanifest there is pure Self,
Beyond this PURE SELF is nothing but whole,
Which is the blissful place and last resort.

For realising pure self,
Become detached from tacts
Of various sheaths which are
Nothing but personality layers.
These obstructs to obtain infinite sphere,
The abode of Absolute bliss
Which the liberated souls kiss.



Series No. 13, August 1970

How to know thyself.

The light from Atman comes through eyes,
It reflects on colour, form and sites.
Atman can't be seen by these eyes,
As for perception it has no size.

Eyes are mere instrument of impression
For carrying the objects with their figuration;

Shapes, colour, form, size to the mind
Whence the mind plays with various designs.
Atman is the real unseen seer of sight,
It is silent witness of the activity of the eyes.

Atman can't be espied or become known,
When veiling layers of ignorance are grown.
This misapprehension by developing matter starts,
And the sense of individuality become its cause.
From it then comes about an ego,
By which one suffers pain, agony and vertigo.

Atman is self luminous,
It shines itself.
It needs no extraneous light,
For its own affulgence shines bright.
The thing that is self effulgent
Make others for its light dependent.

A pot how can illuminate other objects,
Because the light it can't reflects,
But the sun being luminous
Can illumine the other objects.

The Atman is bodiless, sexless all pervading soul,
It is birthless, deathless, immortal and whole.
It is above caste, creed, cult, race and all distinctions;
It is above love, hate, pleasure-pain, good-bad factions.

Atman is the real source of life,
Prans, Apans, their fore from it derive.
Atma is distinct from body and its forces,
He is director of their motions and courses.

Owner of house has distinctions
From the structure and its flints.
So the Prans, mind and intellect
Are only for the atma's benefits.

The air in different jars is the same,
The jars are limiting adjuncts by name.
The air of one jar may be fragrant,
The air of other jar may smell different,
So the Atman in all beings is the same,

But the minds of beings have different aims.

Supreme Self can't be seen by physical eyes,
It can't be visualised by intuition or cognised otherwise,
It is available in the cognition of all objects
In all its magnificence, grandeur and splendours;
As clear reflection in bright polished mirror
Alone we are able to see our reflection
Our faces reflected in all directions.

The great endless infinite independent Reality,
The Jivas come out from it as separate entity.
But when separateness is destroyed with them,
The individual souls become one with Brahm.
After Jiva becoming one with Supreme Self,
It is no more individual consciousness.



Series No. 14, September 1970

Message of sages from Tapovana

The Supreme Self is the root cause of everything,
It pervades everything with its protective wings
Not visible to individual sight but realised,
As dissolved salt in water can't be visualised.

Atma comes from Supreme Self
Due to ignorance undergoes births and deaths.
As some rivers move towards east,
Some flow into sea towards west;
And into sea they merge their self.
The sun then takes up water,
Converts it into gaseous vapour.
This converted water becomes thundering clouds,
And comes back to earth reeking aloud;
Again making rivers to flow through cliffs,
Into the sea, again becoming sea itself.

When in water a lump of salt is thrown,

It dissolves and its identity becomes unknown;
It can't be taken out in lump again,
As nothing to perceive and doth remain.
Yet from its taste it is still recognizable.
Even so, this great endless, infinite Brahm,
Is pure consciousness, silent witness and omnipresent.

He is infinite and homogeneous,
The Self is the centre of all functions.
As all water find their centre in ocean,
In the hands and feet centred all motions;
In the skin all touches rest,
In the tongue all tastes we get.
The mind is the centre of all concepts.
In the heart all knowledge rest.
All colours find their centre in eye;
All the smells in nose reside.
All sounds find their centre in ear;
All evacuations the onus clear.
So Brahm is pure of its dissolution.

So long one thinks separate entity,
He remains in mortal gentility,
Which is subject to birth and death.
Followed by hunger and thirst
When leaves identifying with his body.
Becomes liberated soul without shoddy. (Inferior thinking)

From fear of Brahm the fire burns,
From fear of Brahm the death churns,
From fear of Brahm the sun shines,
From fear of Brahm sea water is brine,
From fear of Brahm water from clouds comes down,
From fear of Brahm its performances Vayu can't decline.

When five organs of knowledge are at rest,
When the functioning ceases of intellect.
This state is called calm,
Which is the state of highest charm.



Series No. 15, October 1970

Jivatma and its identity with Brahman

The Jiva is the reflection of Brahman;
Through influence of Maya it so becomes.
Just as the sun in water appears.
It is its mere reflection and not the real.
Remove the water, the sun only remains.
So the reflection for real not to maintain.

Just as in crystal the appearance of red,
Holds mere its reflective bed;
When mere whiteness has its existence.

The universal Soul first reflects,
Lastly upon the body comes its reflex.
Just as the removal of that red substance,
The whiteness of crystal continues existence.
So all the individual souls and their elements,
Are nothing but the Supreme Soul's reflection,
Which is due to effects of ignorance.
We, therefore, can't comprehend its existence,
Unless and until; we remove this ignorance.
But as soon as the ignorance is removed,
The knowledge of Supreme Self is revealed.
The Supreme Soul then remains alone,
While all its reflections are flown.

The electric current works in a fan to revolve,
It works in refrigerator for heat to dissolve;
Its light burns in different coloured bulbs,
So the different manifestations are of one superb.
Energy passing different equipments,
Ignorant people call their names different;
However, it is one and the same current.

So long one thinks separate entity,
On account of his, with this body identify
He becomes subject to birth and death,
And remains victim of hunger and thirst.
This delusion is caused by ignorance,
Name, form, and actions, are its erroneous notion; (concept)
Which are direct cause of arrogance. (Ahamkara)

How to reveal Atman

When ignorance clouds the intellect,
In agitation the ballet-mind deflects;
And creates exhaustive picture of despair,
The Atman is not seen due to this veiling layer.

The aspirant who has burning dispassion,
His intellect gets first class discrimination,
He quickly attains the knowledge of Self,
Reaches the goal of blissful rest.

Un-illuminated Jiva

What becomes Jiva after death?
Some Jivas enter the womb of birth,
Others for becoming organic-matter,
And inorganic matter enter the Earth,
According to good past actions
In whichever way these have been fashioned.
When Jiva becomes a liberated soul,
Takes birth in this vile world no more.

Advise to seeker after Truth

Every earnest seeker must digest,
Whatev'r knowledge he gains for self
Until he gets into its conviction,
He cannot translate it into action.



Series No. 16, November 1970

Knowledge of “Self”

Message of sages from Tapovana.

Food as life and the Mind

Disciple:
How can I know this Sire,
That the mind is made of food,
Life-breath from watery fluid,
Speech is made up with fire?

Preceptor:

The curd when it is churned,
Its subtle part rises up by turn.
It becomes creamy substance,
Which develops into butter instant.

From food birth of Mind

So the food when eaten,
In stomach it is beaten,
In this process the help of air is taken.
Its subtle part then rises on the top
Becomes the mind from it sharp.

After death

This is what happens at death time,
The voice goes into the breath,
For taking there its rest.
The breath goes into fire of eternity,
And fire goes into the highest divinity.

Three states of Jiva in mortal life

There are three states; waking, dreaming and deep sleep.
In waking state the surface of mind leaps,
In the dreaming state the subconscious mind fleets.
In dream there is play of impressions.
Dream brings through mind various depressions.
In dream the senses do not work.
In dream the mind only lurks.
Dream is midway between waking and deep sleep;
In this state the subconscious mind only creeps.
In deep sleep every function is absorbed.
In SMADHI this worlds' seed is charred.

Delusion caused by Three Gunas

Just as rain water on the top of mountains,
Runs down haphazardly to the plains;
So doth the man involved into delusion
Thinks of different laws of Nature occasion;
Working in the various phenomenal condition;
Runs about through aberration in confusion.

Three Gunas effect on life

SATTVA brings purity and bliss,
RAJAS lends to power of lust,
TAMAS induces to individual conduct.
These are controlled by Pranayam practice,
Meditation, fast, prayer, social work and worship.
TAMAS is converted into RAJAS,
RAJAS is converted into SATTVA
This is the final stage of cosmos.

Author

This versified work of Vedantas,
Is confession without daunt.
Its reception, acceptance and approbation,
Richly deserve from your association
Of thought. As sincere readers cannot but
Feel the absolute should be undertaken,
Even sacrificing the dearest akin
For the struggle for Realisation of SELF,
Despite the title, power and pelf.



Series No. 18, January 1971

Knowledge of “Self”

Message of sages from Tapovana for afflicted humanity

PAINS

There are three sorts of pains,
Sankhya gives its causes main:

- Evil proceeding from self (Adhyatmika misery)
Bodily: Disease various, cause
Potential of which can't be gauged.
Mental: Anger, cupidity and avarice,
Other passions and malice.
- Evil of pain from other beings (Adhibhautika misery)
This comes about from earthly wards (mortals)
Caused by other beings of the worlds.

- Evil proceeding from divine (Adhidaivika misery)
Pain caused by unseen force,
Through divine and heavenly source.

Is there no end to these pains?
This is the question main,
Of the matter-ridden humanity
In every age with serious gravity: (Gambhirta)
To the spiritually advanced saints,
Whose far reaching wisdom, have gained
The knowledge, how the Mind is to train.
The pleasure of senses and pleasure of aesthetic taste
Led by desires of power, pelf and pleasant aesthetic.
But all are falling short of reliable satisfaction
Which humanity grope and get utter humiliation.
The frustrated humanity, then rise, cry and say:
Is there, in this world, no bliss and felicitious ray
Which can stand above the oscillations
Of pleasure, pain and grim sensation.

The searching, striving soul looks around
For an answer; but the busy world has none.
He then turns towards religion
For taking the Reformers' decision,
And listening their words of wisdom: (Gyan)
To remove the doubts in the mind arisen.
He gets new vistas opened before his minds' eye
To be scaled, before him a new height.
He takes it with fresh vigour, zeal and new life;
But once again he soon discovers,
That his hopes are not yet recovered.
So he feels bewildered and looks aghast,
And feels to the depth of cobweb thoughts.

Disciple in search of true preceptor

Then he finds out a Sadhu who neither walks,
Sits all the day motionless without talk.
He touches neither food nor drink,
Neither he expands his body nor shrinks.
He finds flawless body of the Master;
Touches his feet and vows to become austere.
Becoming his disciple, he speaks to him;
"I'm begotten, ignorant under Mayaic influence,

From dawn to night I am drawn to sequence,
I'm trained to think in the term of dualist
Thought to regard father, brother, wife, son best.
The idea of friend and foe is instilled in me
I'm victim from birth time of these.
How is it possible for me to realise the state,
So I am lost, Sir,
Your benison I deserve."

True G Preceptor

Guru then teaches him the philosophy of Vedanta,
The philosophical teachings of detachment,
Sacrifice, control, moderation and removal of ignorance.
These can be practised best
By the man who is faced with pair of opposites (weal and woe)



Series No. 19, February 1971

Message of sages from Tapovana for afflicted humanity.

Disciple to preceptor

Who will ease my relentless pain,
Was the question with bitter strain?
The holy Master again then said
To the aspirant disciple thus:

The presence of pains is so derived,
Certainty is attained and demonstration is arrived.
There are three kinds of evidence,
Perception, affirmation and inference.

- Perception is felt by subtle senses
For the knowledge of elementary substances.
Perception is the effect from the cause;
As anticipated rain, the black clouds got.
- Inference is concluded from the facts,
It is qualitative cause from an effect,
There on the hill if smoke rising is seen;

- It is assumed that there fire must have been.
- Affirmation is deduced from a relation,
Other than the cause and affect;
As the saltness is deduced from revelation
Of the sample of sea-water put to the test.

IGNORANCE: Is the main cause of pain
Ignorance is the root cause of evil.
It makes to live the life of devil.
Man errs because his inveteracy is to err,
However very serious misconception he averts
About God, Soul, and Nature of Divine,
And their relation with his mind.

The purity of soul appears upright
In the countenance lucid and bright
Of a man whose egoism has declined,
And its accompanying faults have resigned,
Or melted away in the mortified mind.

Removal of Ignorance

All fetters of passion, faction and affliction,
Cut as under along with invidious expression;
Fall away, upon breaking the string of desires,
Anger becomes weakened, and ignorance retires.

Cupidity is lessened, covetousness flies,
Limbs become relaxed and so sorrow subsides.
It is then the cares fail to afflict;
Joy ceases to elate and peace develops.

Calmness is then felt in every sphere,
And stillness in heart everywhere.
Wonderful harmony is felt for comfort and delight
Which that serene tempered person looks in life,
Who bears a calm, tranquil and keeps mind all right.

His disposition is to offend and oppose none,
He is loved and honoured by every one,
He remains retired and assiduous in task;
Enjoys the sweet serenity in him in every walk.

Accursed person

Accursed indeed is the man,

Who is drowned in his ignorance damn,
Who doth seek not the salvation of soul,
Which is obtained by playing right role
With the right conduct, right mind and Virtue whole;
Pains of earthly life for whom are no more.



Series No. 21, March 1971

Message of sages from Tapovana

PAINS continued

The evils which by individual are bred
Are nothing but mala- the dirt
That covers the pure consciousness of Self.

The relations themselves are tossing force (Vikshepa)
Confusion, commotion and dissipation are its source;
The delusion that causes relations with senses
Is called Aavarana – the befooling root of ignorance.

This dirt, this tossing force, this veiling⁸
The cause of bondage of soul are helping,
These have to be removed with privilege
By practice of meditation of knowledge.

The way in which meditation is practised
On Supreme Being through the process devised
By recession of all effects into highest cause;
As by water the earth is dissolved.
The water is dried up by the fire,
The fire is extinguished by the air,
The air by space is absorbed,
And the space in VIRAT PURSHA is lost. (God of universe)

The good is one thing and pleasant is another,
The man picks up one or the other.
The wise discriminates and chooses

⁸ Mala, vikshepa and Aavarana

The good and the pleasant he loses.
Dull man chooses the pleasant,
Falls short of his excellent.

Each sensual contact creates desire,
And each desire plunges in mire.
It increases pain for misfortune dire,
The degree of intensity of which equally felt
If not more than, that of itself.

The conceptual and perceptual contacts not to obtain,
Anything from the objects but attain
The temporary experience of the happiness,
Through the quality of SATTVA- harmonious.

Err is an ignorance spring from action,
Action springs from consciousness attraction,
Consciousness springs from the mind and intellect;
Mind and intellect spring from contact,
Contact springs from senses of fire,
Fire of senses spring from desire.
From desire springs attachment,
From attachment springs continued existence
From continued existence springs the birth;
Birth begets sorrow, physical and mental pain
Despair, decay and death are also gained.

The versified work of Vedanta
Is confession without daunt.
Its reception, acceptance and approbation
Richly deserve from your association
Of thought. As sincere reader cannot but
Feel with the autor that the quest
For the Absolute should be undertaken
Even sacrificing the dearest akin
For the realisation of Self
Despite the title, power and pelf.



Series No. 24, June 1971

Message of sages from Tapovana for afflicted humanity.

DISAPPOINTED and DISMAYED SOUL IN SEARCH AFTER TRUTH

When one can't get felicity of heart,
And when this tyrant fever burns him up.
That seeker after abiding happiness of mind disturbed.
Turns towards religion as the key to that door,
Which can be opened for his ultimate bliss goal.

But what does he see? Again another maze of MAYA,
Its devotees and admirers are plunged into mire,
Its methods known only to plunge into mire,
WHOSE minds are not well purified.

Thus shaken by the dualities' shots,
Victim of unholy, unhelpful and selfish thoughts.
He always hankers after the ideal of ease, (free from pains)
Which may merge him into eternal peace.

When he consolidates his strength,
And reconstructs it to be firm;
Then passions of flesh and physical attachments
Manifold attractions of MAYA and worldly enticements,
In him to cause no bewilderment. (confusion in mind)

Illumined Soul.

The illumined soul when gets that stage of realisation,
Where MAYA could have no temptations;
Where delusive and name and shape beguile not,
Where gold and dust appear same to his eye-ball.
To him the most charming scenery is of no worth,
His mind moves not towards these even of hairbreadth.

He is nev'r whirled amidst the passion wildest;
To him the most tumultuous scenes trouble no more,
He smiles over them without losing his control,
While merging in the mire of Grihis' deed,
And nev'r succumbs to attainments and greed.

He swims in the worldly ocean as lotus flower;
And on worldly men, the divine joy, he showers.
He is not invidious to any and intoxicant of self,
His quality is to remain ever fixed in his Self.

Proclaim the Truth you get,
Proclaim the Truth in mind you set,
Proclaim the Truth of which well you taught,
Proclaim the Truth of which knowledge you get.

It is easy to talk than to act,
It is cheaper to philosophise
Then to digest and practice.
It is easier to read than assimilate,
Theoretically "Aham Brahmasmi" easy to say,
And to understand philosophy is the easiest way,
But to reduce into practice is to cross the bay.

Let it be not forgotten,
That repeating the name of God
With full devotional reverence,
One purifies his mind and thought,
Just as soap cleans a dirty cloth.

What Narada – the sage liked to know from his preceptor sage Sanatkumara?

The story of sage Narada Rishi seeker after Truth

Narada appeared in disappointment before his preceptor,
That after learning all the sciences, philosophies and factors,
He could not get in him the felicity of heart. (Peace)
It is from man like you this felicity can be got.

Brahman is the only goal for realisation,
Interested persons start its investigation.
Nothing is more welcome to seeker after Truth,
Than the invitation to the Nature of Absolute
In the presence of eminent spiritual guide.
Told this by sage Sanatkumara to Narada wise.
The Atman is pervading the body, as much,
No need to seek it anywhere else.
All that is necessary is to make the mind tight,
So that it may understand it right.

BRAHAM-VEDA (KNOWLEDGE OF ABSOLUTE)

Out of nothing, much cannot come,
For out of nothing, nothing comes.
From non-existence, existence can't be gained,
Sunyavadas⁹ negated it, Brahmanvada maintained.
ENLIGHTENED FATHER "ARUNI RISHI" taught knowledge of absolute to his son
Svetaketu. (From Upanishads)

Let Svetaketu should imagine,
That the faith is opposed to reason.
His father wanted to give him demonstration
Of how the apparently vast palpable creation (gross creation)
Comes from subtle SUTAR-ATMAN (supreme spirit)
The unmanifestation of Brahman.
He pointed out by cutting open the seed
Of Banyan tree, quote he,
How this tiny core of seed
Is almost imperceptible breed asleep
In this seed, so is this Cosmos
Lay in Brahman, the potentiality of this Universe.

THE WIFE'S CHOICE (RISHI YAJNAVALKYA a famous sant)

Rishi Yajnavalkya said to his wife Maitreyi this
That if the whole world with all its summed (collected)
Wealth be thine, she can't become,
Immortal, but like some
Rich people will be her life,
But for immortality she can't survive.

Brahman is the real unseen seer of sight,
He is silent witness of the activities of life.
This Supreme Self is root of everything,
It pervades the Universe and its every wing.
It is not visible by physical eyes,
It is cognised by the divine life.



⁹ Sunyavada doctrine of Buddhism.

Series No. 25, July 1971

Message of sages from Tapovana for afflicted humanity.

What is thought and what is self?

Thought and self both are of same origin.
These spring from knowledge's region.
Universal knowledge 'self' is called,
Particularised knowledge is the thought.

Self is the fountain-head site,
Where from thoughts rise.
Knowledge in action and in thought
Is like a frozen water in Ice-ball.

The Self is beyond the laws of causality;
Whereas the 'thought' is chained to personality.
The 'self' is not limited by time and space;
Whereas the 'thought' it is not the case.

Manifestations of the 'self' are manifold creation.
Manifestations of 'thought' are subtle creations.
Thought is felt and from senses derived,
'Self' nev'r felt by senses but realised.

Knowledge of 'REALITY'

If one says, that one is not reality,
But has to become by denying diversity.
It may be true with partial trust
In empirical consciousness but not highest Truth.

Perfection and absoluteness is not that air
To be got or acquired from somewhere,
But it is only a 'Realisation' of what
Is mere 'Knowledge' of the fact
That actually and eternally exist.

Truth

It is beyond contradictions to tell,
That individuals are Absolute Itself.
The Truth is not to be grasped and read,
Through lampoon and squibbing idle intellect;

But through realisation and experience of fact.
The reality of the form of the world,
And its contents, are creation of Truth
Based on the work of ego-sense,
And idea of separateness in existence.
Realisation is an unfolding consciousness
And an experience of Truth that already has existence.

The disorder of material universe,
Fixes the belief actually in separateness,
Which has deluded the consciousness,
Of the whole race of beings in real sense.
If Truth is the undivided Absolute,
Then for the Truth nothing is more resolute.
Truth can't be two fold cognisance,
If, it has perversion of intelligence.
This is the cause of devotion of individuality
To the Truth of diversity.
The Absolute and Relative are none,
But two different entities like father and son.
These two are presentation by the individual
Intellect of what is in fact as 'non dual'.

Purusha and Atman

He is great and all pervading.
His presence before devotee nev'r failing,
ATMAN can't be realised by mere learning.
It is revealed by ethical purity and discerning.
Also by subjugating the senses and mind,
Or by leading a life divine.

Let the eyes see the Atman's art,
Let the mind meditate on Atman's spark.
In this way all the scattered faculties
Coordinated, and directed with all activities
Towards the Atman. This is the way,
Which the sages after search surveyed.

The knowledge of Atman revealed to mortals,
Through which all Karam-Kands and rituals
Are dropped; and stages in life
For such a seer would not survive.
To whom the knowledge of Atman is revealed,
Which is most superior to all indeed.

He by this knowledge, Atman all in all, feels,
And nothing but 'self' his conscience believes.

'Self' knowledge is vital,
All other form of knowledge has no title,
And importance, for man's action,
Feeling, reasoning. Thinking and selection
Depend upon the self's fashion. (Shaping)

In blank verses

The view of life, according to one's conception,
Will be either materialistic or spiritual,
If he regards himself a physical creature,
Loves materials becomes materialist.
He follows the idea of material happiness;
Attains power to enjoy material pleasure.

Self-realisation through ethical model

People following such creed,
Become materialists indeed;
Then there ensue destruction by bloody war;
The war makes the people for long to starve.

If man regards himself a spiritual entity,
Believes that his material body is migratory.
It should be utilised for distressed men,
He is a spiritual and his goal is spiritual end.

Repeating the name of God

Let it be not forgotten,
That by repeating the name of God
With full reverence,
One purifies his mind and thoughts,
Just as soap cleans a dirty cloth.

But when man listens to God and obey,
The steel and iron melts away,
And Atom bombs are buried deep,
The mankind gets sound sleep.

Learn as if you were to live forever,
Learn as if you were to die tomorrow.
To be just, to be friendly to everyone,

Mediate on the immortal self within.



Series No. 27, September 1971

Road to Self-realisation.

MAYA (ignorance)

Maya according to Vedantic philosophy is Prakriti,
Rig Veda denotes, the magic power in divinity.
Lord Krishna says:
My Maya is divine consisting of Gunas three.
It is hard to overcome without taking refuge in Me.
That who takes refuge in Me,
Crosses over the Maya ocean deep.

It is Maya-ignorance that produces
Illusion of time, space and causality,
Which hides the true nature of pure consciousness,
And projects the multiple of universe.

IGNORANCE (AVIDYA OR MAYA) BY NATURE

Ignorance by nature is very persistent,
It continues as long as, the creating existent;
Through its different stages: i.e. creation, preservation and dissolution.
It has two powers Veiling and Projection. (Aavarana and Vikshepa)
Veiling aspect of Ignorance is active and positive.
For instance, a rope on road in dark,
For snake can be mistaken by misty thought.
So ignorance is essentially an illusion,
Unsubstantial (worthless) thing for causing delusion.

Ignorance:

It covers up the real aspect of Brahman,
And conceals the manifestations of Satchidananda (Bliss)
Like the cloud and the hand that covers up the sun,
Which million time bigger and powerful one,

Than the cloud and the hand.
But however veiled and concealed the nature of Self
Remains the same as affulgent and changeless.

Avidya:

Avidya is glamorous and shoddy,
It is indescribable, beginningless causal body.
ATMA is other than three conditioning bodies;
Gross, causal and subtle bodies.

Where there is no apprehension of real,
The misapprehension immediately starts to appear.
When truth is not known,
There the reality in things is blown. (Because of Aavarana)

We can't but misinterpret the reality
Through our misdirected and misconceived duty,
Which forms the delusive projection. (Vikshepa)

When the intellect is clouded with ignorance,
Then the mind dances with arrogance,
And paints an exhaustive picture
Of dark, despair, as paint- Architecture.

Atma so long cannot be known,
When veiling layers of ignorance are grown.
Misapprehension by developing matter then starts,
And the sense of individuality becomes its cause.
From it then comes about an ego
By which one suffers pains, agony and vertigo.

Maya can't be described as being/non-being,
That is why it is indefinable created being.
Let it were being, in the true sense,
Then its effects the tangible universe
Would be perceived at all times;
This Maya, the power divine.

Being can nev'r become non-being.
The real can nev'r become unreal.
But one doesn't behold the universe,
In Samadhi or communication with Self,
Neither in dreamless sleep or unconsciousness.

On the other hand, if Maya were non-being,
Then in the Universe nothing could be seeing,
If unreality, non-existence, it has been
Like the son of the barren woman;
Then the manifold Universe would have not the eyes charm.
Along with glittering world of name and form.
Therefore, MAYA is "something positive"
Capable of producing the visible Universe.

Positive here denotes MAYA's capability
Of prodding the universe and its activity,
Positive serves the purpose of removing the sense
Of erroneous notion that the Maya or ignorance
Is a negative proposition in absence of knowledge.
Maya is said to be antagonistic to the knowledge,
Because, Maya and its effects are material Universe;
The knowledge can only it disperse.
When Maya through knowledge Brahman disappears
Then Brahman becomes manifest and appears.

Maya and Brahman nev'r in such knowledge co-exist,
As the one and the other are leaves opposite.
Absolute and relative each other resist.
When one of these perceived, the other is relegated
As non-existence. They are not correlative.

As long as the MAYA and its effects are seen,
One may think that it belongs to Brahman,
Because, ultimately nothing exists but Brahman.
As the MAYA, the divine power of Brahman, is deemed
To have produced delusion of this creation
Of the universe, its preservation and dissolution.

But from the standpoint of Brahman,
Which is all light and knowledge,
There is no MAYA but Brahman,
Can't trace the MAYA even in the atom.

Brahman appears as individualised soul
With the relation of mind, sense and ego.
Mind itself is the Maya's product,
It is, therefore, cause of Maya-hood.

It is Maya that produces illusion,
Space, causality and occasion
Which conceals the pure nature of
consciousness,
And projects the multiple Universe.

Vedantic series are
philosopher's stone
available without any cost.

According to higher Vedantic concept,
MAYA through its name and form manifest
The multiple objects of relative world;
So Brahman stamped, as it were, by name and form,
Appear us multiple objects with charms.



Series No. 31, January 1972

PHILOSOPHY OF KARMA

Message of sages for cause of rebirth

The doctrine of Karma of rebirth
Forms important teachings of Upanishads,
Influence the Hindu society, yet.

It is one of strong pillars on which
The Hindu Dharma is made to rest.
This doctrine was formulated best,
In response to question: What
Becomes of man after death?

It explains for making inequality
Between man and man of moral quality:
In which virtue punishment is awarded.

This doctrine can't be applied to the soul,
Which in its true nature, is beyond birth-death role,
It is unaffected by the time, space, and law of causation.
It has reference to Jiva with pure-Self relation.

The knowledge other than soul is inferior.
The knowledge of science of soul is superior

The inferior knowledge is of relative world.
The superior knowledge is of Supreme Self.

Karma literally means action
Denotes both whole or in fraction.
The fruit of which produces subtle impression,
Which becomes doer's imagination.

The law of Karma is the law of causes and effect,
The mortal world is filled with its defects;
No action is exhausted of any kind
Without its affects on body and mind.

At the time of death?

At the death hour the actions of men,
In the seed form they remain.
The seeds develop when they assume
New body, or when existence resume. (Existence=Universe)

Every man who is born in the world
Fashions by himself, the evil and good
Which are laid down in the scale
Of other world for proper weight.
Whichever, of the two sinks down,
That will follow as his crown. (Crown=fate, luck)

Who does good will be born as good.
Who does evil will be born as devil.
One becomes holy by good deeds,
And becomes devil by evil deeds.

In truth, it is established, not supposed,
"Man altogether and throughout is composed
Of desires." In proportion to his desires
Is his discretion which he aspires.
In proportion to his such disposition,
He performs act of his own creation.
In proportion to such acts,
He acquires their results.

The good and evil tendencies of this life
Bring the man, happiness and suffering to survive.

These are inevitable consequences of actions
Performed in previous life's transactions.
Actions performed in this life,
Will result in the next life.

Vedantic Philosophy says, What?

The pains of this life are self inflicted
With clamness and resignation be accepted.
Vedanta teaches this conviction
To all human beings for correction.
It is also incentive to right conduct.
Because, if a man sins, he ignores the fact;
That he will be spared no more in next life
From the grievous suffering and fastidious appetite.

To accelerate or hinder his evolution,
The man is free in his ambitions,
Neither his growth nor his action sector
Is determined by an outside factor.

Type of Karmas and their effects

KARMAS are divided into three sections,
SANCHITA, AGAMI and PRARABDHA actions.
The SANCHITA is the vast store of accumulated deeds.
Done in the past, fruits of which yet to reap.

AGAMI are to be performed in future,
By the individual on the body's rupture (destruction)
PRARABDHA actions have begun to fruitify.
The fruit of which is being reaped in this life.
The difference between two is a basic root.
SANCHITA is not yet operative to give hoot (compensation)
The PRARABDHA has already begun to yield its fruit.

The fruit of all actions must be endured
By the individual who himself has secured
Through character and circumstances of his life,
Being determined by his PRARABDHA KARMAS' might.

PRARABDHA'S result can't be avoided in any way.
Only SELF-Knowledge can take these away.
SELF-knowledge may enable one

To abstain from future fruit of these Karmas.
He can actually suffer from the results
Who from body and senses remains detached.

In BHAGAVAD GITA it is mentioned,
That Karma has special significance.
It is impressed that Karma means
SELFLESS performance of one's duty clean
Prescribed; without failure or reluctance.

As the perfection is not possible to attain
In one life, the souls have to gain
Many bodies for attaining the perfection.
Ultimately all souls are absorbed in Omniscient. i.e. Attain perfection.



Series No 32, February 1972

Message of sages of highest knowledge for knowing thyself.

Law of Karma (continued)

Karma means birth and death

Definition of Karma.

Man's tendencies and character
Are determined to a large extent better
By the conditions of birth of life,
Which is based on previous wrong and right.
Life is the result of habits and actions ancestry,
The vice of present also makes it unhappy and dirty.

Karma is defined as uncommon cause
Of meritorious and sinful deeds.
Without Karma neither meritorious (Punya)
Nor Paap-sinful action is possible at all.

There are two kinds of actions,

Described in Vedanta¹⁰ with assertion.

- Vihit enjoined by scriptures
- Nashid disallowed by scriptures

Vihit are done as prescribed therein,
And done by divine or virtuous men.
Nashid are done by men crooked
Belonging to demoniacs group.
Who have no right conduct nor truth,
Nor the purity possessed by such accursed.

Vihit Karmas are further divided into three terms,
Prarabdha, Sanchita and Agami Karmas.
These have been mentioned in previous chapters.
May be studied now and hereafter.

Nashid Karmas are taint moral actions,
Which are prohibited for peaceful relations.
Neither allowed by scriptures nor in moral
Consciousness of society at all.

Actions play an important part,
In moulding man's future lot,
Not only here on this Earth,
But also elsewhere after death.

Man becomes bounded by his deeds
By forgetting his true nature, indeed
He forgets his true divine nature
Identifying himself with the false ego.
He becomes, thus, attached to this world,
And falls prey of pleasurable worths;
He is then bound by his deeds.
As are his deeds, so his birth feeds.

Deeds which are performed are of three kinds,
Sattva, Rajas, Tamas are their designs.
Man of Sattvika design takes his birth
In the celestial sphere with great worth.
Man of Rajasika design takes his birth,
In the struggling world of misery and happiness.

¹⁰ Philosophy of highest knowledge

THE MAN of TAMASIKA deeds,
UNHAPPY birth he leads,
By which he becomes deluded
And from pursuit of real knowledge he is excluded.

Those who perform forbidden actions
Against religious and ethical directions;
They after death dwell in hell,
Where they pass through various pell-mell.

They then come down to take birth,
In sub-human form they remain on earth.
But after exploiting the past birth's evil doings,
They are reborn as human beings.

Those who perform extremely evil actions,
Spend many births, as such, insignificant
Creatures as fleas, bugs, mosquitos and ant.
But in long run, they too resume rebirth

Divine and devilish birth

There are two types of persons,
Mentioned in BHAGAVAD GITA with assertion.
One is born with demoniacal quality;
Other divine, knows what is right activity.

PERSON OF DIVINE QUALITY

The quality of divine virtue to be observed
In a man, as fearless, absolute purity of heart.
Constant absorption of mind on meditation,
Study of ATAM BODH for self-realisation.
Sattvic charity and control of senses,
Worship of God, celestials; performance
Of sacred fire with oblations of incences,
Straightness of body, mind and senses,
Non-violence in thoughts, words and deeds;
Absence of anger, truthfulness and geniality of speech,
Refraining from malicious gossip, renunciation.
Absence of feeling pride, and exhibiting self-importance.
Sublimity, forgiveness, fortitude, and external purity.
The person endowed with such virtuous quality,
Is considered to be virtuous adorned.
The said doer by these to liberation is drawn.

DEVILISH BIRTH

Men belong to demoniac group,
Know not what is right activity,
Neither they possess in them purity,
Nor right conduct nor truth.

Anger, pride, arrogance, hypocritical thoughts,
Harshness and ignorance are the marks
Of person with demoniacal properties born
By which the doer to bondage is drawn.

Surrendering themselves to insatiable lust,
Possessed with vanity and pretentiousness,
Arrogance, conceit, they seize
Wicked purpose with their deluded creed,
And go about pledged to unclean deeds.

VEDANTA teaches living a life of divinity
This Divinity shapes our ends with dignity,
But how this divinity is to got
Without knowing the Nature of God.

To worthy readers,
The ATAM BODH, in Vedanta series, which you might be
studying with united heart, may not help in your performance
of actions but surely it can help you lead an ideal life which
is key of happiness. Living even the life of a house-holder,
man can realise God through the practice of renunciation.
What is true renunciation? Wait to learn.



Series No. 33, March 1972

KARMA PHILOSOPHY continues

Vedic mystics speak of four courses,
Souls may follow after death from Karmas' sources,
These are determined by their actions and thoughts

While on earth, whatever they adopted by holding fast.

The highly developed souls, are aright
Lead on extremely righteous life,
Meditate with whole hearted devotion
To reach the destination of self realisation.

They practise various spiritual disciplines,
But succeed not in attaining the knowledge of Absolute existence,
Before death, they repair to Brahmaloak,
The plane of Brahman, which is heaven-door.

They from these, in due course, attain liberation,
And come down to earth for performing actions.
This journey lies through the path,
Known as "THE WAY OF THE GODS". (Sanskrit "Devyan")
The ritualists and philanthropic persons,
Who cherish a desire for their fruit of actions.
They go to Chanderlok after death,
From Lunar sphere they come to earth.
The journey lies through this path, is better
Known as "PITRIYAN" - the way of fathers.

The remaining two paths referred to in series No 32. (shown in italic below).

*They then come down to take birth,
In sub-human form they remain on earth.
But after exploiting the past birth's evil doings,
They are reborn as human beings.*

*Those who perform extremely evil actions,
Spend many births, as such, insignificant
Creatures as fleas, bugs, mosquitos and ant.
But in long run, they too resume rebirth*

There four courses, obviously, do not
Apply to the fortunate soul, who got
The knowledge of Brahman in the body stuff (gross)
Before or at the time of death.
For him, the going and coming has no worth.

Sojourn of the soul in mortal frame,
Superior or inferior a man
Is temporary, being of nature

Of punishment or reward to creatures.

Actions performed by the creatures
Through their bodies, do not create
Any results, like those performed
In a human body on mind's demand.

The soul assumes this bodily frame,
To restart operations with plan of campaign.
It takes up the thread of spiritual evolution,
Which was suspended at the body's dissolution.

Desires is the force which attracts,
The individual to rationally exist.
But there is no satisfaction in relative state
Of consciousness, to possess many a great
Variety of objects of this universe.
And ends with infinite state of consciousness.

Giving to boundless unmeasured thoughts,
Which end only till the death they got
Making, indulgence of lust, their sole aim;
Feeling sure, they played well their life game.

Held in bondage by hundred ties
Slaves to lust with wrath they survive
By unlawful means they strive to obtain
Hoards of wealth for sensual enjoyment.

The rulership of heaven and earth
Is but a relative existence such
That is of high order of merit
And nothing beyond this.

"KARMAS" SAYS DIVINE SEER NARADA

O King: answered Narada,
It is the physical body that dies.
The subtle body with death nev'r dies.
The impressions of a man's performed deeds
Are in the subtle body, though he leaves
His physical body behind on death.
These deeds cling till his next birth:
As are his deeds, as is his next birth.

He enjoys, and suffers in the next
Life, according to Karmas of previous birth.

KARMAS' BIRTH

Ego is the doer of actions,
Which is product of identification
Of individual self with the mind
And the intellect for painting designs.

Thus the subtle body or the mind
Identifying with the Self divine
Appears as the Jiva, and it
Is called individual spirit.

All experiences of happiness,
Misery, fear and delusiveness
Are of inmost individual self,
As long as, this unreal identification held;
Man is bound by his deeds and works;
He is subject to birth and death.

All bondage is caused by ignorance.
With true knowledge comes freedom.
The way to this knowledge is to adopt
The course to the worship of God
With his pure and sincere heart,
As to see His manifestation in all.

We shape ourselves the joy or fear
Of which coming life is made,
And fill out future atmosphere
With subshine or with shade.

All the deeds man has done,
In the light before sun
Are valid beneath the gloomy night
The good, the bad, the wrong and the right.

Knowledge is our end and aim,
Our noblest aspirations;
The Creator we can only know
By probing His creation.



Series No. 35, May 1972

Message of sages of highest knowledge for knowing thyself.

JOURNEY OF SOUL continued

In pre-natal existence
May be compared to a life of person
Confined in a dark, suffocating
Solitary cell in prison.

Most of the time I remain
In the deep slumber I gained,
Which greatly mitigated the rigour
Of my prison confinement sore.

Every soul, whosoever, evolved
It may be, has to pass
Through this ordeal rock
Every time in bondage he is caught.

In the womb the soul is lulled
Into the deep slumber, in the womb's web
Not aware of its surroundings;
And that, whatever, in its going.

LOKAS (dwelling place of soul after leaving the body)
There are Lokas seven,
Also called seven heavens.
I stayed in these Lokas for some time.
According to my Karmas' design.

BHULOKA

Bhuloka is of Earth,
Where the souls take birth.
This birth is of three categories:
Terrestrial, aerial, and aquatic.
Some births are all glorious,

While others being of immaterial.

Terrestrial

Souls that are born on Earth,
Human beings, arboreal and animals.

Aquatic

The souls that are born in water,
Fish, frog, lobster and turbot.

Aerial

The souls that are born with wings,
Fly in the air over the lings.

JANALOKA

It is region of births,
All souls come here to take rest;
And pass their transit vacation
Before taking up the rebirth operation.
They're born again in human life.
The period of stay here is very brief,
They also get the glimpse of their next life,
Which their past actions them qualify.
Souls transmigrate from one
Species to another in light and dark,
According to Karmas' law
With certain attributes.

WHAT IS HUMAN BIRTH?

Human birth is the door,
Through which is attained highest goal.
Through it higher and lower birth is attained
According to results of deeds in life gained.

The Jiva comes to region of birth,
For the purpose of dwelling on Earth;
It comes from heavenly region,
Where life of Jiva is as light as Hydrogen.

JOURNEY OF SOUL

In one of my subsequent lives,
I got into the company of decoits.
And became the member of their gang;
Whereby started robbery campaign.

Our gang amassed a big fortune,
As our actions were getting time opportune.
We in our course of depredation deeper,
Had sometimes to kill resisting people.

In the last decoit we committed,
One of our gangmen was shot dead;
Another seriously wounded and fractured,
The police thus one by one all captured.

I escaped, absconded as untraced,
But with thoughts sharp and flat;
I had to hide in jungles and mountains
With the body of guilt, and sin stains.

Feeling of remorse and repentance,
I cursed my actions in reticence,
Driven between woe and mirth
Swifted across the weary Earth.

Wandering on, I found a sage, seer or saint,
Who was in Samadhi on the Asana of sand.
When he opened his eyes and glanced the sight.
I feared of his knowledge insight,
About my heinous and sinful deeds,
And he might curse me for such creed.

But his generous look entrapped
My wistful eyes, and spoke:
"Ask for the boon of your mind"
I would bestow on you showers divine.

Why Sir?
Some are in comforts,
Some are in trouble.
Some have their way often dreary,
And the heart is very sad.
There is a heavy burden bearing,
When it seems that none are caring,
Half they forget, that ever they were glad.

Saint replied:
In this birth one usually gets

Punishment and reward of his personal acts.
The impersonal acts reap both
Reward and punishment in next birth.

WHAT ARE THEN PERSONAL AND IMPERSONAL ACTS?

Personal acts those are done,
In the light of knowledge of men.
The impersonal acts are done,
In secrecy and in the knowledge of none.

The personal acts are the acts,
Eating, drinking and rests.
These yield immediate results,
After performance of such acts.

The impersonal are the acts,
Which, the well beings of others affect,
And would not bear the fruits in this life,
But serve the germ of future life.

Good thought his only friend,
His wealth a well spent age,
The Earth is his sober inn,
And quiet pilgrimage.



Series No. 36, June 1972

Message of sages of highest knowledge for knowing thyself.

GURU (Preceptor) continued

He who knows not and knows nothing
Is a fool; alone leave him.
He who knows not and knows
That he knows not,
Is simple, teach him.
He who knows and knows
That he knows, is wise,

Follow him.

I would flood your path with sunshine;
I would keep you free from ill.
I would crown your life with blessings.
If you could have my will.

Ah: such wishes are but human,
Yet a power all wise is near;
So I pray that God may bless you,
And keep you for many a year.

Money men work, but
For praise they die;
Give the world the best you have,
And the best will come back to thee nigh.

A good may ever conquer ill
Health walk where pain has trod;
"As man thinkth so he is"
Rise, then, and think with God.

Then let your secret thoughts be fair,
They have vital part and share
In shaping words and moulding fate
God's system is so intricate.

The flood, at last, has come
Down upon your dry river bed.
Cry for the boatman, out the
Cordage, launch the boat.
Take your oars, My Comrade:
Your debts have grown heavy.

I have shut the door on yesterday
And thrown the key away.
Tomorrow holds no fear for them
That has found today.

Bright beams are God's mercy
From His Light HOUSE ever more;
But to us he gives the keeping
Of the lights along the shore.

There is no escape from Lord's justice,
There can be delay but no injustice
Under his just law's tests
Measure for measure one gets.

Think O man:
Day by day death is coming near
Youth is declining and body wears.
The day that is gone, never returns
Almighty is swallowing up everything.

For evil poisons; malice shafts
Like the boomerangs¹¹ return.
Inflicting wounds that will not heal
While rage and anger burn.

JOURNEY OF SOUL TO MAHA LOKA

It is also known as Sam Loka,
Which is too called Punya Loka.
The quality of souls living in this Loka
Are Devas (gods) opposite to mortals.
The persons fallen from Yoga
Go after death to this Loka,
Where they live for innumerable years
And take birth in the house of blessed seers.
In this Loka the souls adopt swift
Corporeal and incorporeal bodies at will.

When I was in Punya Loka,
My silent days in the harmless joy well spent;
My hope could not me delude,
Nor sorrow nor discontent.

Neither the poverty nor the sickness
Made me in this region sad and distress.
I was so contented there,
That misery never requested share.

¹¹ missile that returns to thrower

After enjoying this Loka,
I prayed God with conscience awake,
"O all purifying Supreme Soul,
Keep me in this Loka
Which is devoid of death
And decay, and which is
Ever luminous domain,
Where happiness always reign."

BRAHMALOKA

Brahmaloka is the highest realm of bliss,
Where souls live long to enjoy supreme bliss.
Great penance is required to reach its sphere,
Ordinary virtues and good deeds can't take there.

Before the soul goes to Brahmaloka,
It is totally bereft of three gunas' code.
It has to shed off five Prana, (vital breath)
And five subtle elements
Of water, air, fire, earth and ether,
Which are last scintillas of Gunas of Prakriti.

In Brahmaloka the sun doesn't shine,
The light of moon and stars also decline.
Everything shines by His light.
There is no fear but immeasurable blithe.

There is neither ageing nor death,
Nor sorrow, hunger and thirst.
It is free from evils;
It is always luminous.
It is obtained by virtuous creeds,
It is secured by excellent deeds.

Whose sacred thoughts are fair,
Who have a vital part to share
In shaping words and moulding fate;
Their passage to Brahmaloka is not intricate.

To beings Brahmaloka gives maximum happiness,
Which human beings can't get on earth.
There one better his life with divine songs.
There is merriment, and no blow (sound) of wrongs.

Vedanta is subject fine,
It gives knowledge divine,
It comes out in 1st week of month,
With alluring thoughts of spiritual sense.
"BHAGAT"



Series No. 37, July 1972

Message of sages of highest knowledge for knowing thyself.

JOURNEY OF SOUL continuing.

Brahma Loka continuing from last issue.

Brahma Loka is also called Satya Loka,
This Lok is inhabited by those souls,
Which by ceaseless efforts
In countless births have rid
Themselves of gross impurities and guilt.

Those who attained the state
Of desirelessness and are not swayed
By the Gunas of Prakrti; and imbibe
Themselves the qualities divine.

They are for the time being free from curses,
And shackles of birth and death.
Here the souls retain their individuality
Forgetting pleasure and anguish of past deeds.

After leaving Brahma Loka,
I searched for peaceful abode.
I wandered high and low
On Earth in various cloaks
For myriad ages born as new comer
In various species time out of number.

Other Lokas (Bhava and Sava)

There are other two Lokas,
Called Bhava and Sava Lokas.
These are planets in heavenly region,
And are some of soil virgin.

They do not support life,
Because they are in mid region of sky.
Only some of them are inhabited
Others are barren and unpopulated.

The form of life in these planets,
Not exactly of the same brevet¹²;
In appearance they are different prodigy
In size, structure and make up of physical body.

The bodies in this region are less gross,
Nimbler, more agile, lighter than dross¹³,
Just as bodies' aquatic on earth;
Physical bodies in these planets
Have higher percentage of lustre.

There I felt the tenderness of the grass in my forest walk,
The way side flowers startled me;
That the gifts of the infinite were strewn in the dust
Wakened my song in wonder.

So long in the incorporeal state I remain,
Do not feel any pleasure and pain,
Neither am I touched by these,
Nor these touch me.

Air assumes different shapes,
According to different objects it enters,
Even so I manifest in different shapes,
And form the body in which I enter.

BHAGAVAD GITA VIII

Bright and dark are two paths,
Knowledge and ignorance these may be called;
Thought to be world's eternal paths.
By the one goes returns not,
While going the other returns sharp.

¹² size and rank

¹³ foamy scum

The world including Braham Lok,
They all come and go.
But he who comes to me,
Knoweth birth no more.

I am subtle as hair point,
Divided and sub divided hundred times;
As a soul I have no sex,
I don't belong to any sect.
I bear no particular nationality,
I am beyond irrationality.

Sometime I was born in one country,
At other, in another I got entry.
At one time I was born on Earth
At another in planets I take the birth.

It is due to my delusion and
That I loved the country of my allotment.
Once I fought as Greek against Romans,
In the next as Romans against Greeks.

I bear no religious label,
As I am free from all babbles (meaningless)
I am some time born
As Hindu, some time Christian,
Some time Jews, Other time Muslim.

There is no mystery of nature or chance,
That in particular place, I am born;
My birth is regulated by my past Karmas,
And is so conditioned that it's Dharma
Is only to seek environment such
Where I should evolve myself.

I became identified with body acquired,
Which gave birth to my all desires;
Because;
In this incorporeal state,
I hear nothing to relate.
Because I possess no sense organs
Although, I am endowed with senses.
I have no eyes to see,
I have nothing to walk far and near,

From limbs, legs and wings I am free.

In absence of Karam Indriya, organ of action,
I am incapable to do good and bad actions.
I have no appetite, hunger, and thirst;
These are attributes of physique.

In the embodied state I
Enjoy objects through eye,
Ear, nose, tongue, flesh and mind,
Five objects of senses are so designed
Through which I feel, hear and smell,
Think, know, tell and act.

Journey of soul concluded

What is pure consciousness?

The sun will continue to shine,
Even, if there is no world's sign.
Such is the case with consciousness,
Whose ATMA is always witness.
Thus in the deep sleep
The sense of awareness in it creeps.
There is nothing else to be aware of,
When it doth not cease to be its cause.
When he emerges from deep sleep,
He says, he had a sound sleep.
It is indication of fact alive
That consciousness ever survives.
To distinguish it consciousness else,
Then it may be called pure consciousness.



Brihadaranyaka Upanishad

Series No. 38, August 1972

Message of sages of highest knowledge for knowing thyself.

Brihadaranyaka Upanishad
Part IV, Chapter III.

Yajnavalkya Rishi came to king Janak
Of Videha and offered him boon to question. King asked:
O Sage: tell me what is the light of man?

The sun O king, replied sage.
In the sun light
Man has delight.
He sits, moves and does the work,
And return home after making luck.

King: But when the sun sets,
Where from light man gets?

Rishi: O King: moon is the light
Of man, which helps his sight,
He sits, moves and does the work
Returns home after making luck.

King: O sage: when sun and moon have set,
Then where from the man light gets?

Rishi: Fire indeed is his light
Which proves his true guide,
In sitting, moving, and doing the work,
He returns home after making his luck.

King: O sage; But fire is also gone out when,
What is then light of a man?

Sage: Sound then serves him a light.
Man makes sound as his guide,
For sitting, moving about, doing work,
And returning home after making luck.
For, O King,
When one can't see even his hand,
Yet when sound is raised

One goes towards its command.

King: O sage; when sound hushed,
Where then man for light should rush?

Sage: Self indeed serves as his light,
Which is his innermost guide.
Through this light of Self;
Man sits, roams, moves about,
Works, and returns making no doubt.

King: Then which is that self?

Sage: The infinite entity which reflects
Its effulgent light in the intellect.
The Self is that effulgent light,
Which roams between this and next life.

King: What is that Self O, Yajnavalkya?

Sage: So far it is known in the waking state,
Something eternal light is of man's fate;
But in the state of dream and profound sleep,
External light to him no use it keeps.

This Self, which is reflected
Amid organs of senses in the intellect.
It is self effulgent within the heart.
It is the light of thinking and thought.
It roams between this and next life;
It wanders along the two worlds with its light.

It goes beyond the wailing world,
Which represents the death-
Ignorance, and its off shoots-
Illusion, stupidity and its roots¹⁴.

King: Why should that everywhere,
"Not this, not this" be declared.
That was a problem to be evolved,
As Janaka could not, it easily solve.

¹⁴ nourishment

Sage: Atman can be referred to
As 'Not this, not this', so
It is neither body nor Jagat.
We can neither accept
Nor can we reject,
For it is our Self.

*Sage further describes Prana, Apana, Viyana and Udana;
All vital breaths to hold this body.*

That which moves through Prana,
That which moves downward through Apana,
That which pervades the body through Viyana.
That which passes out through Udana (at the time of death)
That is the Self within all,
That is your self all in all.

You can't see the seer of sight.
You can't hear the hearer of hearing might.
You can't think of the thought.
You can't know the knower of all.

The effulgent, infinite that travels
Between life and next life is marvel.
And itself remains awake, taking its beams
Of light to the organs.
It witnesses things that are dormant;
Again it comes to waking state,
When luminosity it again creates,
Which luminosity never abates.

As the large fish swims across the river banks,
So the self-feigning the intellect
Moves between the dreaming and waking world,
Where it is present like milk in curd.

As intellect is transparent,
And is next to Self;
It easily reflects
The consciousness of the Self.

As glass jar is placed in sunshine,
So the intellect shines with Atma divine,

Which is by nature inert,
Appears luminous by the light of Self.

In reality the Atman is luminous,
Its light illumines the sun and moon,
And other objects of this universe,
Without which these are gloom.

When Self identifies with the intellect,
It causes avidya/ignorance defect.
It then appears to think, move and act,
Like light appears in glass such
Of colour as that of its object.

There is conscious entity
Without attributes and quality.
It is quite distinct from physical body
In which it remains from time to time;
Because it has no visible form but subtle body,
Comprising intellect, five senses and mind.
It has also subtle elements and five Pranas.

He who realises both, passes
Through physical dissolution fast
By virtue of life of senses,
And enters into immortality with merit
By virtue of life of spirit.



Series No. 39, September 1972

Knowledge of Self

Message from Brihadaranayaka Upanishad to afflicted humanity.
Part IV, Chapter III (continued)

YAJNAVALKYA continues on internal light in dreaming state and waking states.

O King: In waking states the man served

With outer light, which in his movement helps.
Without light, the body and senses
Can't perform their outright functions.
What serves as light for a man
In deep sleep and in dream?

One can't see the dreaming object
Without the light and its effect.
In dreaming one meets his friends,
Goes to different places and parts with them.
This all is done with the help of some light
Which indicates the relation with the seer and sight.

In dream the self puts aside the body
Of the waking state and creates dreaming-body
In its place, consisting of impressions
Of the waking world gained by his own creation.

When he sleeps, then after taking
With him the material from his world, destroying
And building up again by his own light,
He dreams in that state by this device. (Experience)

No horses are there, no road nor the cart,
But this creation is of his own thought.
Chariots, horses and roads,
He indeed is the creator and folds. (Divulges)

In dream state one sees past life actions,
And also of present life's excursions.
His pleasure grounds can be seen,
But his visibility to none is deemed.
Therefore, it is said:
Let none suddenly awake a man,
As it will be difficult to get him again
In the body, because of his out travel,
Where he is performing with mind marvel. (Wonderful things)

A person having enjoyed himself
In the state of deep sleep-bliss;
Wanders about in the dream,
Seeing what is holy and what is sinful,
And also the result of good and evil.
That entity hastens back to original state (deep sleep or waking)

It is unaffected whatever sees in that wake. (State)

In the waking state, having enjoyed bliss;
That entity wanders about and sees in recess
What is good, and what is eclipse. (Evil)
He hastens back again, as he came.
To the state of dream and dreamless.
He is not attached to things a bit,
As he is not affected by their effects.

As a large fish moves across the stream,
Touching its right/left banks seam, (line)
Even so, the infinity entity moves like a bream (fish)
To both the states of waking and dream.

RELATION WITH ATMAN OF DEEP SLEEP

As an eagle, after many hours fly
Gets fatigued in the vast sky,
Folds its wings and draws to its nest.
So does the infinite entity hastens to rest (ATMAN)
In the deep sleep where no relative attributes disturb,
Where all desires and dreams are curbed.

A man who has attained sufficient purity of mind,
Through meditation feels identity with divine-
Soul in the waking state.
He is fortunate to eliminate
Ignorance, and realise Brahman.
He feels in the dream state, then
That he is everything.

The true nature which he acquires,
Is free from sins and desires.
When his intelligent soul embraces him,
He knows nothing external, internal then.
As a man fully embraced by his dear wife,
Knows nothing external, internal, wrong or right.
This indeed is the state of deep sleep,
Which is devoid of desires beyond grief.

In the state of deep sleep,
Sleeping person doesn't feel
That there was his father/ mother;

Because there the father is no more father,
And the mother is no more mother.
The worlds are no more worlds,
There are no more flapping birds.
The thief there is no more thief.
There is no sorrow, no grief.
But there is peace, peace, peace.

When in deep sleep he doesn't know,
Yet he is knowing by the rays flow
In him from Atman-the bright and glow.
Knowing is a relation inseparable
From knower, because it is imperishable
But there is, then, no second thing (in deep sleep)
Nothing else is different from him; (in fact the seer and sight are identical)
That he could see and know
But him there is nothing more. (But the eternal power of sight)

From deep sleep when he wakes,
Some experience of it, too, he makes.
He says, he slept happily and knew nothing.
This proves that he had some light's inkling. (Little knowledge)

The Atman is the light that serves the man
In his all activities whether awakes or dreaming.
The Self is different from the body or organs,
Its light illumines all internal and external things.

The Self being non-material and immortal,
Can't be perceived by the gross eyes of the mortals,
The Self is non-material thing,
Is not perceived by body's wings. (Organs)

Know thyself to be pure conscious Self,
Different from body, mind, and intellect,
Though these functions in different sphere.
All these entirely depend on Atma's flare.

O mortal:
Time waits for none,
Months, years, moon and sun;
Weather and seasons roll on with uncertainty,
Like the turn of wheel in the lap of eternity.

Therefore, think O man:
Day by day death is coming near,
Youth is declining and body wears.
That day that is gone nev'r returns;
Amighty is swallowing everything.



Series No. 40, October 1972

Know thyself Message of sages

WHAT IS CONSCIENCE

It is knowledge of one's acts,
Or feelings of right and defects.
It is individualised knowledge,
It is individualised acts
It is individualised feelings
Of right, wrong and correct.

WHAT IS DISCRIMINATION? (VIVEKA)

It is knowledge of one's own act,
And feelings of his own and others acts.
It is individualised knowledge of acts;
Feeling of right, wrong and defects.
Both these principles belong to intellect
With some different character and aspects.
As the intellect is the collection of ideas,
It is place of coherent thinking new ideas.

WHAT IS CAUSE AND EFFECT

Individuality is the cause,
Multiplicity is its effect.
Mango tree is the cause,
Its fruits are its effect.
Gold is the cause,
Ornaments are its effect.
Sun is the cause,
Its rays are effect.
Karma is the cause,
'Karam Phallas' are effect.

Man's moral precepts.

Daily perform thine own appointed work
Unweariedly, and to obtain a friend-
A sure companion to the future world-
Collect a store of virtue like the ants
Who garner up their treasures into heaps;
For neither father, mother, wife or son,
Nor kinsmen, will remain beside thee then,
When thou art passing to the other home-
Thy virtues will thy only comrade be.

Single is every living creature born,
Single he passes to another world.
Single he eats the fruits of evil deeds,
Single the fruit of good; and when he leaves
His body like a log or heap of clay
Upon the ground, his kinsmen walk away.
Virtues only stays by him at the crematorium or tomb
And bears him through the dreary trackless gloom.

Depends not on another, rather lean
Upon thyself, trust thine own exertion;
Subjection to another's will gives pain.
True happiness consists in self-reliance.

Strive to complete the track thou has commenced.
If wearied, renew thy efforts once again in silence.
Again fatigued, once more the work begin
So shalt thou earn success and future win.

SOME GOLDEN RULES OF LIFE

Golden rules of life
For journeying soul in night (ignorance)
The rule will help
If properly worked.

Never show yourself too clever,
Nor people think of you a devil.
Neither cleverness nor devilry is an art,
Because life is of pure thought.

How can you make up this design,
Be moderate, and let you shine

In pure thoughts and honesty
Which is sole cause of modesty.

Don't you cheat any with mind and spirit,
Don't you play decoy which is mud-dirt.
Impure mind leads to destruction;
Brings all-round curse and accusation.

Learn to be submissive,
Find your fault by perceptive
Inkling into your moral fibre.
Seek peace and ensue its tiger. (Force)

A dark age can come only if we (Kali Yuga)
Men on earth fail. We cannot
Fail. But the sands in the
Hour glass may be running
Tower than we know. We must
Bestir ourselves.

WHAT IS A KALIYUGA? (Dark Age)

Hear what will happen in the Kali age
The usages and institutes of caste
Of order and rank will not prevail
The irreligious concepts will be vast.
Religion will consist in wasting wealth,
In fasting and performing penances
At will. The man who owns most property
And lavishly distributes it, will gain.

Some of your griefs you will cured
And sharpest you still have survived.
But what torments of pain you endured
From evils that never arrived.

I hold a changeless law,
From which no soul can swerve.
We have that in us which will draw
Whatever we need or more deserve.

HOW GOD CAN BE SEEN?

The sage tells his disciple so;
You see me in front of you.
But if I hold a cloth before my face,

You then can't see me at any rate.
Although I am standing before you
Which you saw me, as before,
But hidden behind the cloth
I became exoteric at all.
In this way God is near everyone,
But the curtain of Ego "I" hides
From the internal view of the eyes.
If a piece of cloth is put before the eyes
Even big mountain is hidden from sight.
We cannot see God, unless we have a guide
To remove the curtain of ego and pride.
If the "I" disappears,
In all brightness God appears.



October 1973

UPANISHADS SERIES "INDIAN PHILOSOPHY" (Knowledge of Self)

Third selection from Brihadaranyaka Upanishad
Part II. Chapter IV.

Spiritual discourse between Sage Yagnavalkya and his wife Maitreyi in following verses:

To Maitreyi sage Yagnavalkya said,
"I am going to renounce this world.
Let me make a final settlement to pool
The shares of Katyayani and you."

"My life is now householder's life,
On embracing renunciation will become bright.
True nature of the Self is obtained.
When renunciation from worldly things is gained.
So I prefer to take up renunciation,
Which is obtained through cession." (Yielding up)

Katyayani the second wife was credulous,
But Maitreyi was shrewd and sagacious.

Thereupon Maitreyi said, "Venerable Sir"
If indeed the whole Earth full of wealth
Belonged to me, would I be immortal?
"No" replied Yagnavalkya, "your life, in fact,
Just like wealthy people as they get."

Note from Author

In presence of living wife,
The husband can't give up family life,
Without his wife's permission,
So in the scripture it is mentioned.

For wealthy men, immortality can't be possible,
As through wealth it is not accessible.

Then Maitreyi said "Venerable Sir,
What should I do with that wealth,
Which keeps me away and falters
Me from becoming immortal."

"Venerable Sir, be kind light to throw
On that alone which you know;
The only means of suitability
Through which I can obtain immortality."

Yagnavalkya said in sweet soft voice,
My dear, you have been my beloved and choice,
You say, what is after my heart,
Come, sit down, and hear my thought. (Vichar)
I explain, whatever way,
Mediate on what I say.

Note 1.

Why did Yagnavalkya use meditate?
As those who recite Holy Scriptures flat¹⁵,
They are just like a donkey bears a pack
Of sandalwood without knowing its fragrance;
So also is man who recite without significance.

Note 2.

In view of teaching renunciation

¹⁵ The above is instance of those who recite Holy Scriptures without knowing such texts

As means of immortality-emanicipation,
Yagnavalkya seeks to create nonattachment
To wife, husband, sons, and from them detachment.

Yagnavalkya said: verily, not for the sake
Of husband, the wife can make
The husband loved the best;
But he is loved for the sake of Self.

Verily, not for the sake of wife,
My dear, wife is loved day and night.
However, if she is loved such
It is for the sake of the Self.

Verily, not for the sake of sons,
The sons are loved by some one.
The parents love not for the son's sake
They love for the sake of Self, in fact,
As the true love creates in the Self.

Verily, not for the sake of the wealth,
The wealth and its hoard is loved,
But the wealth is loved for the sake of Self;
Because the wealth, in desired manner, serves.

Verily, not for the sake of Brahmin,
My dear, the Brahmin is loved,
But he is loved
For the knowledge of the Self.

Verily, not for the sake of gods,
Are, my dear, the gods loved,
But they are loved
For the sake of the Self.

Verily, not for the sake of Kashtriya,
The Kashtriya for his valour is loved;
But he is loved for the sake of the Self.

Verily, not for the sake of worlds, (here it means the peoples)
My dear, the worlds are loved,
But these are loved
For the sake of the Self.

Verily, not for the sake of the beings,
My dear, are the beings loved;
But they are loved,
For the sake of the Self.

Verily, not for the sake of the All (all things of phenomenal universe)
My dear, is the All loved;
But is loved for the sake of the Self.

Verily, my dear, it that Self
Of which from the qualified teacher be heard.
After hearing, it is to be reflected on,
Then meditated upon
For the object of its realisation¹⁶.

What is reflection?
Reflection is the spiritual instructions,
For acceptance without objection
Or acceptance with conviction.

Note 1: Through hearing, reflection and meditation the superimposition (Bhram) is destroyed, and man becomes free from all worldly obligations.

Note 2: When it is said, "The Self is dearer than a son etc. then our love is considered to be secondary for other objects, since they ultimately reflect on the pleasure of the Self. The worldly objects are rejected when these are convinced to be different from the Self.

THE KNOWER OF BRAHM DOES NOT RETURN TO THIS PHENOMENAL
WORLD. THIS IS BEING EXPLAINED IN THE FOLLOWING VERSES:
ILLUSTRATION OF SALT.

Into water a lump of salt is dropped.
In that water it is then dissolved.
Its lump shape, it cannot regain,
Unless it is heated again and again.
So the water is the cause of salt
By dissolving in it, its existence is not lost.
The water tastes salt, although its lumpiness is lost.

¹⁶ There are three sadhanas:

1. Hearing: Sunnan
2. Reflection: Manan
3. Meditation: Dhyanan

So is the case of this universe,
Which dissolves but remains in rest.
This Self comes out as a separate entity
From the great, endless, infinite Reality.
Its separate existence is destroyed
After attaining oneness,
Its consciousness becomes devoid.

Purpose in prose:

The water of ocean through heat becomes lump of salt, like wise, the Self through its connection with body and organs due to ignorance becomes finite entity. But on attaining knowledge of Brahm (God) ignorance is destroyed which is limiting adjunct of the body and organs. i.e. the cause of ignorance, also disappear, and the Self remains as pure consciousness which is its true nature.

The sea water solidifies into lump of salt,
Through the process of heat as its cause.
The cohesive factor, heat, disappears fast.
When this lump comes into contact with its cause,
It is then in the said cause dissolves.
This whole process “dissolution” is called.

Likewise, the Self which consists
Of pure intelligence, ever exists;
But through connection with body
And organs becomes finite entity
Caused by ignorance and called
Jiva, living creatures with mind and thoughts.

WHEN THIS IGNORANCE DISAPPEARS? Says the sage.

When the lump of salt without veer (change of direction)
Falls into water, its finite aspect disappears,
And becomes water from which it sprang.
So, the ignorance through knowledge becomes blank,
And its limiting adjunct begins to faint,
Then ignorance nowhere thus remains.

This Self comes out from Brahm
In association with ignorance (avidya)
Appears as elements, transformed
Into body, organs and sense objects
Consisting of name and fame.

They are like foam and bubbles unrest
On the limpid water of the Supreme Self.

With the aid of these elements all,
The Self comes out like a lump of salt.
This Self comes out as individualised entity,
Like the reflection on water has no reality.

As from the proximity of a red pad
The transparent crystal colour has.
So these elements cause individualisation,
But merge in Brahm after Self-realisation;
Through the qualified teacher's oration
As rivers ultimately merge in ocean.
When these elements are destroyed
With them the individualised becomes void. (Is also destroyed)

PARTICULAR CONSCIOUSNESS

Where the particular consciousness is more,
That I am father/ son of so and so.
This land is mine,
This wealth is mine,
And I am due to shine.
This type is a particular consciousness,
Which is due to Avidya or ignorance;
When this ignorance is destroyed,
Then the realisation of Brahm is enjoyed.

The knower of Brahm is ever absorbed
Into Pure Intelligence and daubed
His consciousness, just as "Deep Sleep"
In which state one nothing feels.

How can it¹⁷ ever exist in a man,
Who has been freed from these damns, (product of above)
As his body and organs have fanned. (Swept away)

DOUBT OF MAITREYI

When sage Yajnavalkya said so,

¹⁷ Particular consciousness

Then in the mind of Maitreyi doubt arose,
And she said:
How do you say, Sir, this philosophy
That after attaining the ultimate Reality-
Brahm- Pure Consciousness;
One loses particular consciousness.
This statement greatly confused me,
I doubt, I could follow thee.

When Maitreyi said:
Just here you have bewildered me:
Then Yajnavalkya softly replied:
Certainly, O Maitreyi, I am not saying,
My dear, bewildering you anything.

This (Reality) is enough for thy
Knowledge, which you heard with shy. (Doubt)
Whatever I say that is correct,
There is not a least indirect.

Closing discourse on DUALITY

Now Yajnavalkya explains that how individual Self disconnected from body and organs, loses PARTICULAR CONSCIOUSNESS. (Egoism)

Yajnavalkya says:
When there is duality, as it were,
Then smells another, and sees another.
He hears another; and speaks to another.
Short: "As it were" such as universe, the individual self and created objects.

DUALITY: Appearance as individual self due to ignorance by association with limiting adjuncts of the body and organs.

REALITY: (Pure consciousness)
But when everything becomes Self,
Then what should one smell,
And through what, should one see;
Through what, should one speak;
Through what, should one think and know,
When through his Self, should one glow.

He further realises
That by knowing which all is known,

And this universe through ignorance grown.
Then through what, my dear, should one know
In him the knowledge of Brahm when flows.
He discriminates Real from unreal,
Who has abandoned all other fears. (Companions)
There remains only Absolute in him,
And in the ocean of nonduality, he swims.
BRIHADARANYAKA UPANISHAD
Part IV. CHAPTER III

INVESTIGATION OF THREE STATES

Discourse of Emperor Janaka with Raj Rishi Yajnavalkya¹⁸

Introduction:

Yajnavalkya... a royal sage.

Janaka..... Emperor of Videha (now Bihar) King and sage both.

He often invited Vedic scholars of Kurus and Panchalas lie between Ganga and Jamuna, to a great debate about the theology and philosophy of Vedas. In one of these meetings between Janaka and Yajnavalkya discussed the nature of Brahm. The aim of this chapter is to describe the identity of the individual Self, and the Supreme Self. When the aspirant merges his self in the Supreme self is the object of this talk?

Versified talk

Yajnavalkya sage on Emperor Janaka called

But to remain silent, he resolved.

Just to remove this apple of discord

He recollected the boon, which he did accord

For the one question, the Emperor to ask.

The first question has various sub divisions which follow:

The first question on which king relied

For a man "What serves as a light

O Emperor, Yajnavalkya at once replied,

"Sun light"; for with the sun as a light,

Man sits, goes out, returns from work with delight.

Shalokas:

¹⁸ Some duplication with Vedanta Series, No. 38, August 1972

[3] When sun has set,
Yajnavalkya, then what
Serves as a light for a man?
“Moon” Yajnavalkya replied again.
The moon serves as his light;
In the moon light he feels delight.
For with a moon light he turns
To work, sits, goes out and returns.

“Just so, Yajnavalkya”, Janaka said

[4] When sun and moon have set,
O Yajnavalkya, then what
Serves a light for a man?
“Fire”, replied Yajnavalkya again
Fire serves as his light.
As with fire as a light,
He sits, goes out in its light,
Works, and returns with delight.

“Just so”, said the king.

[5] When sun has set,
The moon has set,
The fire has gone out,
And the earth gets clouds,
What serves as a light for a man?
“Speech”, Yajnavalkya replied again.
“Sound serves him as light”
For with the sound as a light,
He sits, works, and goes out,
And thereafter returns with delight.

“Just so”, king Janaka said.

[6] When sun has set,
The moon has also set,
The fire has gone out,
And the sound has become quiet. (not heard i.e. stopped)
Then what serves as a light for a man?
“The Self” Yajnavalkya answered again.
For with the Self as his light,
He sits, works, goes out and returns with delight.

Explanation of Yajnavalkya about the “Self” as a light

Janaka asked about the light,
Which serves a man as guide,
When him the sunlight, moonlight don't help,
Or when he is asleep for complete rest.

Yagvalkya's answer is that the Atman
Is the light that serves a man
In his all activities, however, deep,
Whether he is awake, dreaming or in deep sleep.

THREE STATES

In the waking state,
The man is helped to extent great
In his movements by the boon
Of light of the sun and moon.
As without light, the body and senses,
Can't perform their regular functions.

But what serves as light for a man
In dreams and in deep sleep domain.
One cannot see the dreaming objects
Without light and its effects.
As while dreaming, too, one meets
Friends and departs after feed.
He goes to various places and sites (sights)
With the help of some sort of light.

From deep sleep without knowing
Anything, one awakes with remembrance
That he slept happily without flowing (creeping)
In the horrible sight for viewing.
This shows that some kind of light does
Function in dreaming and deep sleep, too.

KING JANAKA again asks

Upon this king Janaka said,
Yajnavalkya, which is that Self,
The light of which helps much
The man to sit, go out and work?

Yajnavalkya then replied thus;

This Self is identified with intellect.
That effulgent light moves in the heart,
And is amidst of organs and vital breath.
It also wanders between the two worlds-
Awaking and dreaming modification of intellect.

It then thinks, smells, eats and sees,
Walks, does work and sleeps.
Being identified with dreams,
It transcends the waking world
Which represents the form of death,
Which is ignorance and its effects.

INTELLIGENT?

The intellect is the instrument of thinking.
It helps in everything understanding.
All the objects are perceived through its light,
As in dark, the lamp makes them visible to sight.
The other organs are the channels of intellect;
Through the intellect appears to reveal the objects;
Since it is material entity,
Its power to illumine them is derived from the Reality. (Self)

Note: The Self is different from the organs.
The intellect is illumined by its illuminer- the Self.
It assumes likeness what it illumines.
When it illumines the object in different colours,
It assumes likeness of the object.
So when reflects in the intellect it is called Jiva
Or phenomenal being, which is subject to birth and death.

Dream: It is modification of intellect. Light of the Self helps such modifications.
Waking, dreaming and deep sleep are different modifications of the Self.

JIVA

Shalokas:

[8] The individual Self when takes birth,
He joins with evils through inborn lust.
But when he dies, or this body he leaves,
He discards them, and steps their deal.

Man's birth and death is compared
With waking and dreaming life's layers.

At the time of entering the dream state,
The Self discards the gross body's crate, (compact of body and organs)
Its rebirth is compared to waking state:
When it takes up again the body's crate. (Organs)
But the Self is not body and organs,
It is quite separate from this bargain.

The birth and death remain in circulation,
Until the soul attains Moksha- the liberation.

[9] There are two states for the person,
One here in the world of this life of excursion,
And the other in the world next
That which is experienced after death.
The third is the intermediate state,
Which is the dream state to calculate.
In dream one feels both pain and pleasure
Impression of experience of the treasure
Of actions of this and past lives.

Waking and dreaming state

The Self stays in two places.
In this world in waking state,
In the next world, in deep sleep state.

When he dreams, he takes away
A little impressions of this world of day. (i.e. of waking state)
He kills the conscious of waking state,
And creates dreaming body in its place.

He reveals his own bright state
By his own light, even in dreaming state.
When one dreams, it is the Self
Through impressions, that creates objects.

The Self reveals through modification
Of mind, altered into various configurations
Modified into various forms and gleams
The sense objects as seen in the dreams.
It is called the Self's illumined state,
And the person becomes illumined in this way.

While dreaming a man has no contact

With the light of the outer world-
The light that illumines its objects
In this state, becomes the light for such objects.
In dreams one experiences the face
Of all the diverse phenomena of waking state.

While dreaming, a man sees the functioning of the sense-organs
And also such external lights as the sun and moon,
Which illumines objects just as in the waking state.
How then it can be said that in this state the man
Himself becomes the light?
The answer is given with illustration in the following shaloka:

[10] Illustration: How the man himself becomes light in dreaming state?

There are no real chariots in that state,
Nor animals to be yoked to them await,
Nor there are roads for frieght, (Transportation)
But the chariots he creates,
And animals, roads etc he makes.

There are no pleasures in that state,
No joy, no rejoicings but he creates.
There are no pools, no reservoirs in that state,
But he, the pools, reservoirs, and rivers creates.

He indeed is the agent
In the figurative sense.
The light of the Self,
Which is pure intelligence,
Illumines the body and organs.
It is all through the mind
That all their functions
Of waking state it designs. (It = Self)

[11] The effulgent infinite- the Self
Travels alone between this and next (this= this life)
In the waking and dream state.
It makes the body insensible
In the sleep state and dream shade,
But himself remains awake.
He takes with him the luminous organs,
And watches those which lie dormant.
Again, then, he comes to waking state

To his biological activities activate.

[12] Travels alone this effulgent Self,
With the help of vital breath
Guards the mortal unclean nest. (Body)
This immortal entity moves out of the nest,
And wanders to obtain the desired objects,
Which he enjoys these impressions as impressionalist.

[13] In the dream sphere, (dream world)
He, the higher and lower state bears. (Godly and animal life)
That luminous creates various forms,
Now, as it were, enjoying songs
In the company of singing women,
And laughing with friends now and then.
Sometimes she beholds.
Frightful sights within dreamfold.

[14] Everyone sees his sport
Consisting of modifications of mind.
But no one sees himself in his heart core
Amongst all mankind's fold.

If the sleeping person violently rouse,
Then the wandering Self put to route (defeated)
On coming back to body's organs.
Suddenly he cannot find right organ
To enter the body again;
Thus becomes victim of pains,
Of deafness, blindness, chained
With other physical ailments.
So it is fundamentally proved
That the light of Self in dream moves.

So it is fundamentally proved that the light of Self in dream moves.

BRIHADARANYAKA UPANISHAD

Chapter IV-III

THE PHILOSOPHY OF THE UPANISHADS.
THE STATES OF THE SOUL.

[21] The identity with experienced in deep sleep
Is indeed his form which is free
From desires, evils and fear free

BECOMES ONE WITH ATMAN (Supreme Self)

As a man fully embraced
By his beloved wife with grace.
He knows nothing without and within,
As he does not realise but love then.

So does this infinite being when embraced
By Supreme Self his duality becomes untraced.
He knows nothing that is within,
And knows nothing that is without.
That indeed is his true form,
In which all desires are withdrawn,
And in which all griefs are gone;
No desire to disturb in deep sleep.
It is the state in which the soul meets
The Supreme Self, where both each other greet.

IN DEEP SLEEP THE DUALITY VANISHES

When the Self comes in contact
In the deep sleep with the Supreme Self,
It comes free from external affairs,
And never bothered by opposite pairs,
In this state there is no other.
As father is no father,
Mother is no mother,
The worlds are no more worlds,
The gods are no more gods;
The Vedas are no more Vedas.
In this state the thief is no more thief,
As the soul is detached from all evil deeds.

This form of his is all free
Untouched by good and evil deeds.
He is then beyond all the woes,
When in deep sleep it goes.
There is nothing but Self,
It is the place of Supreme Self.

[23] Though it appears to ignorant, who feels

The Self in deep sleep does not see.
But this is not so, it sees at that time.
True seer is not the eye, but the Self divine.
There is no cessation of the vision of the seer,
Because the imperishable is the seer.
The fire cannot lose its character of burning.
The sun cannot lose its character of revealing
The objects. The Self can't lose its power of seeing.
There is then, however, no second thing to feel
Separate from the seer that it could see.

[24] Though it appears to ignorant,
That in deep sleep he is different
From the smelling and smell,
Because in deep sleep he doesn't dwell.
Yet he smells for there is no cessation
Of the smeller's smelling inclination,
Because the smeller is imperishable,
And his power of smell is not perishable.
There is, then, no second thing separate, to tell,
From the smeller that he could smell.

[25] When it appears to ignorant in shade,
That in deep sleep Self does not taste;
For there is no cessation
Of the tasting of the taster.
Being imperishable the taste-master.
There is then, however, nothing separate
From the taster that it could taste.

[26] When it appears to ignorant,
And from reality he feels different;
"That in deep sleep,
It does not speak," (It= Soul)
Yet it is speaking in deep sleep,
Though appears that it doesn't speak;
For there is no cessation of the
Speaking of the speaker, because the
Speaker is imperishable,
And speaking, too, is not perishable.
There is then, however, no second
Thing separate from the speaker's trend,
Because speech and speaker are consistent.

[27] When to an ignorant it appears
That in deep sleep he doesn't hear,
Yet he is hearing, though he doesn't hear;
For there is no cessation of power
Of the hearing of the hearer;
Because the hearer is imperishable
And his hearing is too not perishable.
There is then, however, no second thing
Separate from the hearer for hearing,
As the power of hearing of the hearer
Is not elapsed that it could not hear.

[28] When it appears to ignorant that in deep sleep,
The spell of thinking he doesn't feel,
Yet he is thinking, though he doesn't think;
For there is an incessant link
With the thinking of the thinker.
There is then, however, no second thing
Separate from the thinker for thinking
That he could think of
Or to have such thought.

[29] When it appears that in deep sleep,
The touch it does not feel. (it=Self)
Though the Self doesn't touch,
Yet it is touching, as such
There is no cessation of touching
Of the toucher being imperishable.
Touching, too, is not perishable.
There is then, however, no second thing
Separate from the toucher for touching.

All the above prove the presence of Self in three states i.e. waking, dreaming and deep sleep. In the next the natural luminosity of the Self is spoken of as being present in deep sleep.

Restrictions from sage authors of Upanishads;

1. Not to communicate to a common man this supreme secret knowledge
2. Not to impart to unworthy student, who is not tranquil i.e. busiest person
pursuit of amassing wealth, and has no time to think for his future.
3. None may read that who has not observed his vow.

Result: If any one communicates these to them, they and the teacher alike go downwards after death.



April 1974

Brihadaranyaka Upanishad

Part IV, Chapter III

Philosophy of four states of Atman.

King Janak and Yagvalkya discourse on Deep sleep

[30] When it appears that in deep sleep
It does not know as discreet;
Though it does not know,
Yet knowing with its glow,
For there is no cessation of knowing
Of the knower, being imperishable,
And knowing too is not perishable.
There is then, however, no second thing
Separate from this Self omniscient
That it could know about anything.

In deep sleep owing to discontinuation
Of various activities of mind and its relation
With organs, the functioning of which too ceased,
Hence the nature of Self cannot be perceived.

As in the waking state, the Self in deep sleep,
Any second object it does not see
Different from itself, which it can know;
Hence no particulars in deep sleep, it know.

[31] When in waking state
Or in the dreaming state,
The non-dual Self alone stays,
Then, through projected ignorance
One can see something else's presence;
Then one can speak to the other,
Then one can hear the other,
Then one can think of the other,
Then one can smell the other,
Then one can touch the other,

Then one can know the other.

NOTE: In deep sleep, when the creation of ignorance is removed, then there remains nothing but the luminosity of the Self.

[32] In deep sleep the Self becomes like
A water pure, transparent and white,
This Self is witness, it is one without a second,
Because the light of the Self is never absent.

This deep sleep is the world of Brahm,
This is its supreme attainment,
This is its highest world,
Your Majesty: Yajnavalkya said.
This is its supreme glory,
This is its Supreme bliss
On a particle of which
All the creatures rest. (Live)

In dreamless sleep, the Self
From its limiting adjuncts is bereft
Of body and organs, and remains
With its own supreme light in its domain
Free from all relations;
Enjoying Elysium¹⁹ in glory of emancipation.
The seer without duality
Becomes ocean of generality,
He whose world is Brahm,
Thus Yajnavalkya instructed king.

Sleep is the nearest approach to real existence.

In sound sleep one becomes serene, he experiences no dream, so no evil touches him, for then he has reached the Bright Power.

[33] If a person of perfect health,
And is prosperous in human wealth,
Lord of others, enjoyer of meriments,
Most lavishly supplied with human enjoyments;
He represents the highest bliss among men.

Hundred times of human bliss

¹⁹ Delightful place, abode of blessed

Makes one measure of Manes' bliss
Who have won their own world
Of senses and by them not being disturbed.

Hundred times of Manes' bliss
Makes one measure of Gandharvas'²⁰ bliss,
Not allowing Sankalpas, Vikalpas²¹ to design.

One hundred times Gandharvas' bliss
Makes one measure of bliss
Of gods of actions by their ritual performance
Through their divine intelligence.

Hundredfold, of gods by actions, bliss
Makes one measure of gods by birth bliss,
Through Vedas' study, who have gained freedom from desires,
They, through this light became sinless and noble sires. (Mahatmas)

Hundredfold of gods by birth
Makes one bliss of Prajapati world,
Which is free from egoism and pride,
And with "I and mine" is not identified.
At every stage of life it is tried,
To give happiness with sameness personified.

One hundred times of bliss
Of Prajapati world makes bliss
One measure of bliss of Brahm Loka, (Brahm world)
This is Jivas' supreme goal,
Because here Jiva contacts with whole.

BRAHM LOKA.

Here the mathematical calculations stop.
The Supreme bliss this has been called
Of which other forms of bliss are but portion
Like drops of water compared to the ocean.
This supreme bliss is experienced in deep sleep;
For in it nothing else one hears and sees.
When renunciation and degree of desire exists,
Then the one is elevated to this highest bliss.

²⁰ Semi gods, celestial minstrels

²¹ Sankalpas=reflections, Vikalpas=illusions

This is the state of Brahm's world,
O Emperor, Yajnavalkya said:
Here are thousand cows, venerable Sir,
Please instruct me further "Liberation of Self",

Then Yajnavalkya feared, thinking this intelligent king has driven out of every corner. HE who has found and has awakened to the Self. The world is his indeed, he is the world itself. FOR REBIRTH please go through further Shalokas mentioned on next page.

Brihadaranyaka Upanishad

Part IV, Chapter III

INVESTIGATION OF STATES

[34] REBIRTH

The Self enjoying himself
After roaming in the dream nest,
And merely witnessing the results
Of actions- merits and demerits,
Hastens back in the reverse
Way to his former conditioned nest-
The waking state for taking up rebirth.

[35] Now the rebirth of the soul will be described in the following example to show that just as the Self wanders from dream to Waking state, so it passes from its present body to next body.

Example:

Just as heavy loaded cart,
Moves along the road side path
With creaking noise under the load,
Even so, identified with body, the soul
With merits and demerit actions' load,
Being driven by the presiding supreme Self
Moves alone, groaning towards the death bed.

Before the approach of death,
The breathing becomes difficult.
Life= The Association of Self with body.
DEATH= Disassociation of Self with mortal frame.

[36] When this body which is product of ignorance
Becomes emaciated, impaired by digestion.
It starts to grow thin,
And its vital breath becomes dim. (Weak)
Through old age and disease.
Then, like a fruit of fig tree
Becomes detached from its stalk.

So does this Self from this body body departs
Completely detached from its all parts,
Again moves on, in the same path
That he came, to take up a new birth
As to reap the fruit of past
Actions with remanifestation of Vital breath.

[37] When the person leaves his present body,
How does he reincarnated, and where does he find
The materials for the future body? The answer is
That there is the whole universe to help him to realise
The fruit of his past actions. It awaits him with all
Material ingredients for his future body and also for the
Enjoyment of the results of his past works.
From these ingredients he chooses what would be helpful for
His next embodiment.

Illustration in verse:

Just as, the king expected to come
At certain place in his kingdom,
The village Pardhan (chief) and policeman,
Await him with food and drink,
And lodging at showy place of entertainment.
They say: "Here he comes, here he comes,"
Even so, the person who becomes
Known for the fruit of his done; (past doings)
There await all the elements,
SAYING: "Here comes Brahm, here he comes."

Who accompany the SELF as it leaves this body?

Be following versified illustration.

Just as, when the king wishes to depart
THE officers and public men in all
Gather around him to bid him last.
Even so, all the organs with past acts
Gather around the Self

At the coming hour of death,
When it struggles for breath.

Here ends this chapter of Brihadaranayaka Upanishad.

What other Upanishads say
On this subject is described hereunder;

There are three states of consciousness;
The waking during which the conscious
Of physical world outside
Covered with ignorance, the Self bright.

The Self takes up the body, becoming incarnate,
In space occupies the body as aggregate
Of the organs 'right up to fingers tips'.
So also in time it passes in this
Its individual condition in series states;
In which its real nature metaphysical (over subtle)
Becomes gradually more and more visible.

These states are walking, dream sleep,
Deep sleep and dreamless sleep,
In which soul becomes one with Brahm, (last two states)
And enjoys unsurpassable bliss-ANAND.

Continuing in next issue.

Notes in prose:

The sages of Upanishads out of compassion for men; vividly described this commonly observed in order to create the spirit of renunciation because the earthly existence is more or less miserable.

A wise person, while still alive, practise spiritual discipline by the study of Upanishads in order to end birth and death and attain immortality.

The philosophy of Upanishads is the source of solace for many, whom the Upanishad serves as constant companion. The TRUTH propounded by the ancient books of knowledge. The Upanishads may be brought within easy grasp of even the busiest man. How men of intelligence, and scholarship have been wasting their talents, and yet not gaining the real benefits out of study of the

Upanishads. By SANKARA²² from BHASHYA²³.

Waking, dream sleep, deep sleep and Turiya which are states of consciousness. In waking state pure consciousness identifies with the physical body, and it looks into the external objects. When it is aware of the world outside. This condition of consciousness is termed "Waking State".

DREAM STATE: When consciousness in us identifies with the mind and intellect, detaching from physical body then it becomes the dreamer. It then dreams its own world with the mental impressions without the relation with gross objects of the world outside.

Next issues will be from Maitri Upanishad, Prasna Upanishad, Chhandogya Upanishad, and Mandukya Upanishad.



Katha Upanishad

Series. No. 41

Part I. Chapter I.

KATHA UPANISHAD (EVERLASTING BLISS IS BRAHM)

There is a beautiful story in the Katha Upanishad in which the philosophy of vedas has been beautifully illustrated. Nachiketa the son of sage Gautama Vajasravas (Uddalaka Aruni).

Sage performed great Vishwajit sacrifice (Yajna) which terminated with parting all the possession as gift. Nachiketa watched all the proceedings and, as he saw the gift being given, he was filled with thought of vanity of it all. He said to himself giving these worthless cows past age of bearing; should not my father, if he minded to give what what was dear to him meant something? He went to his father and asked "To whom you shall give me away?" He repeated it second and third time at which the father turned round and replied "To death I give thee." So Nichiketa went to Yama who offered him three boons which were:

²² Impression; under the impulse of previous impressions

²³ Commentary or exposition

1. Return of Nachiketa living to his father.
2. His good deeds may not be destroyed.
3. How to conquer death.

Thus this story is versified as;

NACHIKETA – knower of Truth

There was a great sage Gautama by name,
Who for his charitable disposition had a fame.
Performance of Vishvajit sacrifice arranged,
In a splendour sacrificial hall
Equipped with sacrificial alter fore
Ablations to sacred fire at its centre.

It looked as though the gods were present
To receive the devotional offering transcendent, (Excellent)
But his son Nachiketa was the only person
Failed to be impressed by this ostentation.

When he looked at the barren cows, he grieved,
Which his father wish to give them in fee. (Dakshina)
His heart sank within him with shame,
Because practice and profession becoming game.

Intent upon the welfare of his father,
As not to defeat the purpose of sacrifice rather;
He approached his father in silver voice,
Father: "To whom shall you give me" is your choice.

Upon this the sage remained silent,
But Nachiketa's repetition proved violence,
The sage then lost his patience,
And in mood of anger he said,
"I give you to Yama- the Lord DEATH"

Nachiketa was unhappy, faint, cold, fear felt;
But it was no time to regret.
He resolved to leave for Yama's abode,
And there he reached, as he was told.

He felt that his father was more to him,
But Truth was even more thick than thin.
Gautama might grieve as a father
But what was done he didn't bother.

Nachiketa pointed out to his father in true light
That “Truth” is the summum bonum²⁴ of life.
The pursuit of “Truth” is the gateway to the
Abode of the Eternal. Apart from “Truth”
All Earthly beings grow ripe and cease to be.
Why should one then fear from death?

The death triumphs over the transitory life,
Why should one lament but thinking a right?
Let us conduct ourselves in such a way
As to gain the approval of assembly of wise,
In the Holy Scriptures as they say.

Although Nachiketa was young and of delicate health,
He was absolutely dauntless, fearless and intrepid. (brave)
The abode of Yama, he eagerly sought;
Name of Yama is a striking terror, he nev’r thought.
He considered him supreme judge and Lord,
Who punishes the evil and virtuous got reward.
To the wicked he appears in terrible form
But virtuous know him just and kind.
He is given the title of “Dharma Raj”
Because for all departed souls, he is righteous Lord.
As a man sows, so shall he reap.
By his judgement virtuous laugh, the evil weep.

On reaching the abode of Yama, Nachiketa found,
That he was neither at home nor around.
None offered him hospitality and welcome,
Because he was treated a guest of none.

He remained fasting for three days and nights,
Till the Yama arrived and him to recognise.
On arrival when Yama learnt, he felt grieved,
Offered him reverence according to ancient creed.
By way of atonement Yama offered him three boons,
But appeasing his father, he realised soon.

This first boon Yama granted and Nachiketa accepted,
The Second boon also granted and Nachiketa accepted.

²⁴ Latin expression “the highest good”

But for the third boon Nachiketa liked to know:
What happens to men when they go?
Away from Earth? Do they still live?
If so, full description kindly give.
Is there an ATMAN apart from the body and senses?
What happens to ATMAN after cease of existence?

YAMA: O Nachiketa, this please do not ask.
NACHIKETA: But it was only Yama could solve.
As even the Gods are in doubts and lost,
As to the ultimate reality of God.
YAMA: That is too abstruse for human understanding,
Even too hard task for Gods of its discerning.
Ask for wealth, kingdom and pleasure,
Queens, health, and whole world's treasure.
NACHIKETA: But I didn't come for them.
I, therefore, refuse all of them.
Looking that he was firm in his resolve,
Yama had to yield, giving up alluring, at last.

To NICHIKETA, the king of death thus said:

YAMA: O Nichiketa:
You, such as you are, have discarded
All the desirable things and avoided
The gifts of gold, jewels, and long life,
Which are producers of delight.
You have not accepted the path of wealth,
Which is source of grief, but the ignorant still select.

Part I. Chapter II.

SHREYA AND PREYA PATHS

There are two paths for human soul
Preferable²⁵ and pleasurable²⁶ to know.
Preferable is different,
Pleasurable is different.
These both bind a man
So long divergent purposes in him remain.
That who accept a preferable,
The good befalls him unmeasurable.

²⁵ Shreya: Good/Beneficial

²⁶ Preya: Pleasant

He who selects pleasurable,
Falls from the true and desirable

All men are impelled by these
Two, under an idea of personal duty;
As one hankers after prosperity.
Either one is engaged in pleasurable
Or he is devoted to preferable.

NACHIKETA: If both can be done at will,
Why people mostly to pleasure cling?

YAMA: All men are said to be bound
Through sense of duty they are wound,
Which take them to preferable (good)
And leads them to pleasurable (pleasant)
These two, though related severally
But for human goal they oppose each other verily. (Supreme bliss)

Just as knowledge opposes ignorance,
Both have no relation in real sense
These cannot be performed together
Without discarding one or the other.

Discarding pleasurable, if one preferable accepts
To him well being and good comes as a result.
The pleasurable being the nature of ignorance,
It results unto loss of intelligence and affluence.

Although it is human option to select,
Which is to be distinguished the best.
Since these undiscerned by the poor intellect
With regards to their various effects.
So the preferable and pleasurable; approach men,
Though these are intermixed and undiscerned;
Just as Swan separates milk from water.
So the intelligent man is the best sorter,
Because of its higher value, he selects preferable
In comparison with preferable and pleasurable.

Yama continuing said, O Nachiketa:
One is known through knowledge and ignorance,
In both there is widely contradictory distance.
One is the light and the other is darkness

Mentally judged for their importance and unimportance,
Having surveyed fully by men of intelligence.
Therefore O Nachiketa:
Thou art aspirant and fit for knowledge,
As thou hast exhibited a strong courage.
Thou didn't deflect from the path of good.
In thee the desire aroused for knowing it and stood,
Fit for the craving of the enlightenment,
And thus to merge in the Self intelligent.

So thou, O Nachiketa has renounced
All pleasurable objects of love,
And those pleasant in appearance, announced
By me, after having pondered them well.
The path of wealth thou hast not wished
Treading which many men perished.

However, thou art living in the midst of the ignorant,
Who fancy themselves as wise and intelligent.
They go round and round following crooked courses,
Just like blind people moved by the blind forces.

YAMA Continued:

The whole of the above stanza (Mantra) indicates that
The wheel of birth and death goes round and round following
Miseries of old age, diseases, sorrows, suffering and pains.

Just as Mahabharata says:
Long ago Yudhisthira been asked
By Dharma. What is the greatest of all
Wonders? Yudhisthira sharply replied,
So many are dying and have died;
The departing and departed souls cried;
That this journey of life is a passing phase,
Yet the living ones think and act in craze; (Mania)
As though, they are immortals with bliss.
What is the greatest wonder than this?

This means to attain the other world, (abode of bliss)
Cannot reveal to the ignorant by the words,
Having been befooled by the lure of wealth.
He constantly thinks only of this world.
He blunders to think "there is no other".
Thus he falls again and again on earth,

And comes to my domain for taking again birth.

So between this world and the next
Atma travels in series of time such
Discarding the body, organs already possessed;
Taking new ones, after successive births and deaths.

O Nachiketa:
The river full of stones flows together;
Stand erect and cross it, no sinking bother. (Fear)
Let the men leave here what is evilness.
They shall cross over to power of goodness.

This knowledge which thou hast obtained,
By mere argumentation is not attained.
The Atma becomes easy for comprehension
Indeed O dearest, which taught by a person
Of awakened conscience.

That Atma is not available to many
Having heard, even can't understand any.
The expounder of it is wonderful (rare),
The receiver of its knowledge is wonderful.
Wonderful is he who knows it with brain wonderful.

Atman can never be well comprehended,
If for teaching, inferior person, him attended.
When it is taught by one who identifies with the Self,
Then there is no perception of anything else. (No birth)

YAMA: O Nichiketa:
Tell me now what are his manifestations,
That are within any comprehensions.

NACHIKETA: Earth, worlds, lustre, fire, seas and sights,
Months, years, fortnight-days and nights.

YAMA: Yama is pleased. He pats
With applause on his back,
And says:
These are desired objects of such type,
Called fuel sticks of great sacrifice.
The eternal fire burns over with charm,
God is one but seen in various forms.

O Nachiketa, His forms are within thy ken, (knowledge)
Thy keen wisdom His forms can comprehend,
Which otherwise not possible for many men.

These forms can't be fully fathomed,
Nor these can be comprehended.
These are infinite and beyond limits
Because finite have their limits.

Nachiketa prays, yes my lord and preceptor
I am convinced of the divine aspect of life's nature.
I had only vague inkling of this miraculous.
My offering of devotion to omnipresent will be continuous.
Pray tell me,
How to render devotion to Him.
This relates to boon from your kingdom.



Series No. 42

Kathopanishad Divine Message

Part I. Chapter I-II.

YAMA: By penance and sacred fire.
NACHIKETA: Please tell me what that is sire?
YAMA: This fire leads to that heaven,
Where there is no fear even.
There is no birth and death,
And old age has no threat,
Nor there is hunger and thirst.

NACHIKETA: O Death:
Thou studies the fire which leads to heaven,
But thou shalt find me not a discipline uneven.
I have a strong desire and lasting wish
To know about the "True and the Truth".

O Nachiketa:
I know that fire which leads to heaven.

I tell it to thee, thy learn it from me.
It is the means of attaining eternal heaven,
And the support (manifestations), dwelling in the hearts like thee.

Yama explains the meaning of primeval fire,
Which is the source of life of world entire.
This sacrificial fire requires construction of altar,
Which needs bricks of quality and quantity from potter.
This process, Nachiketa, fully made to know.

But when asked to repeat what was told,
He reproduced the same as taught to him.
This pleased Yama to find him with sharp ken. (Wisdom)
The magnanimous Yama delighted and said:
Now I give another boon of my word.
This fire shall go after thy name-true (good)
And accept this garland of many hues. (I.e. knowledge of karma)

YAMA further explains to Nachiketa fire.
He said, "This fire is the real fire".
It is matrix of things in all, (Place of birth)
It is what is worshipped by gods.

It pervades all the three stages divine,
For development of gross, subtle and fine.
It occupies all the three worlds;
Earth, either, and high astral planes is the third. (Heavens)

He who performs Nachiketa sacrifice,
Having known three factors, thrice,
And has done three kinds of duties
Overcomes the chains- birth -death.
He goes beyond sorrows and grief,
And obtains that supreme peace.

This is thy fire, O Nachiketa, which
Leads to heaven. Please call this
Fire after thy name till doom
Now choose, O Nachiketa the last boon.

NACHIKETA: Some say man exists after death,
And other say, it doesn't exist.
Please instruct me which is correct,
I am keen to know what you assert.

YAMA: What is your third boon of worth.
NACHIKETA: Tell me, O Yama, how to conquer death.
YAMA: Why don't you choose to become king,
Ask for herds of cattle, horses and elephants;
Possess gold, life of many years as you wish.
NACHIKETA: O, Yama, please try not me to fish.
All these are transitory and fleeting nature;
So keep thy horses, dancing, songs and cattle.
These wear out the gains of all senses of man
Because the whole life is but of short span.

O, Death therefore, tell unto me
About the great road to heaven by thee.
It is debated and discussed
By the holy sages so much.
This very boon I choose;
Design to explain this noose.
This penetrates, deepest and difficult,
Mysterious and mystic cult. (Essence of worship).

Can a sensible man of this mortal frame,
Living if long on this mortal plane; (Earth)
Knowing the life as transitory alarm,
And the fleeting nature of his form;
Would stick in the delights of beauty,
And enjoyments by propending to novelty?

Part I. Chapter II.

YAMA: Nachiketa thou art on right road,
The Truth thou art fit to be told.
This instruction of Universal application
Will be of general good creation.

Preferable is different indeed. (Shreys/Good)
Pleasant is also different indeed. (Preyas)
These two serve of spirituals and materialists.

Lower knowledge.

Holding lower knowledge a man,
Looks after the body's interests main
For its livelihood, safety and security
To keep in health and effective normality

For the life of one hundred years;
But shortens when ignorance he bears.

Knowledge connected with Shreyas and Preyas.

A man of lower knowledge
Is known by the faith and ideal;
Believes that the soul dies with the body.
His mind dances before the pleasant objects,
His senses enjoys Preya's projects.
Thus he becomes a Preya's hunter,
And loses right choice and important factors.

Good is different and pleasant is different.
Twain have no meeting distance apparent.
Both of them in their various guises
Surround man, that who rises,
To choose good, as good comes to soul,
Choosing pleasant one slides down from good.

Both these chain a man,
So these always come again and again
To a man, but wise seeing ahead
Discriminates between them and selects
What is good, while dullard sees
With an eye the present needs
Like hoarding, storing, safety and security
And chooses pleasant attracted by its beauty.

The wise, and discriminator pledges (Viveki)
To be good, and intelligently judges,
The various phases of the challenge he is in
For the path of good, he ever solidly determines.

That who selects Good (Shreyas)

He continues his pilgrimage with light,
Ultimately fulfils the mission of life;
Makes this plane of life sweet,
Lives through the meritorious deeds,
And creates happy and peaceful life for each.

NACHIKETA: My Lord; obliged and grateful I am
Thou hast held me this assurance
Of realisation of God, and free from bondage,
By thine such grace. I take full advantage

As the doors of spirituality are thrown open
To me to enter the Shreya path of realisation.

YAMA: The individuals are free to build
Their lives upon the more enduring will
And principles of living on honesty,
Truthfulness, mercy, love, tolerance and piety.
They live with greater wealth and ease
Of self culturing for joy and inner peace.

PREYAS and SHREYAS

Preya I know is a store and treasure
Of all these day's duration pleasures.
Pleasures rapidly pass as I know.
By attraction of these, the Supreme Soul
Can't be obtained. Pleasures being
Impermanent, evaporating and vanishing.

NACHIKETA: Thou hast pointed the shreya path of realisation;
Thou hast already impressed on His omnipresence.
May I ask thee how to detach Him from the manifestations
How to study His native majesty in isolation.
Hence I lit not the outwards fire of sacrifice,
But inward fire sacrificing senses vice, (Spiritual fire)
The source of temporary pleasures for ultimate
Goal of good, which thou just relate,
Obtained by sacrifice of transitory materials
To become fit for intonation and congenial (chanting)
For comprehension of the Eternal Truth.
My Lord,
I am but following thee for this divine afflatus. (Super knowledge)

YAMA: Fools dwelling in very midst of ignorance,
Yet vainly fancying themselves to be wise,
Go round staggering as learned in arrogance
Like blind led by blind without guide

Nachiketa, thou art truly wise
Of foresight, fortitude, follower of advice
For eschewing with courage, the whole
Galaxy of temptations-the elfin groat.
Thou rung out the narrowing lust of gold,
And other full range of pleasures of this globe.
You preferred the other shore,

Where there fear is no more
By wise lead and deep lore.
You have rejected with firm resolve,
And with courage thou hast cast
Pleasures, and position them all.
Nachiketa you are so firm that yield not.

I shall now preach that great eminence,
The Vedas are engaged in singing that Essence.
The penances are concerned in declaring It,
The students undergo a holy course of realising It.
This indeed is sacred OM
Vedantins call "O.I.Am."
It is phonetic symbol of Brahman.
It should be meditated on as BRAHMAN.
Having known this syllable's face
Whatever one desires gets that.

ATMAN:
The knower of soul is not born,
Nor does he die forlorn.
Atma has not come from anything into being,
Nor anything has come from anything into being,
This unborn, eternal, ancient, and everlasting soul,
Suffers not destruction like fading rose.

YAMA: Lord Death said to Nachiketa thus;
The gate to the temple of Truth
Is wide open. It is now fixed mark
That the realisation of Atma is not thee far.

NACHIKETA: O my predicant: (Spiritual Guru)
Whatever thou hast seeth different,
As different from Dharma and Adharma,
As different from virtue and vice,
As different from right and unright;
As different from cause and effect,
As different from Truth and untruth,
As different from life and death.
Who is separate from past and future. (Beyond time and causation)
Please tell what is that Pure Nature.

YAMA explains BRAHMAN.

The symbol OM is verily Brahman,
This word OM is verily adytum. (Inner part of sacred chamber)
This symbol OM is verily the highest.
He who its knowledge acquires,
Verily gets whatever he desires.

YAMA explains ATMAN.

If the slayer thinks "I slay"
If the slain thinks I am slain,
Then both of them are silly brain,
This slays not nor is this slain. (This=ATMAN)

ATMAN is smaller than the smallest,
And greater than the greatest.
It dwells in the hearts of creatures.
Only desireless is the true of Atman divine,
Through the purity of senses and mind.

A seeker who has attentively heard,
And grasped the spiritual word,
Becomes known the real Essence
All pervading, and pure intelligence.

He reaps in him the immortal sense,
And gives up all delusory identification
With body, mind and intellect equipment.
He rolls off true attachment
With the Truth Principles in him.
He realises his true nature within
And acquires Delightful and finds delight.
Verily rejoices the beatitude of Divine light.

O Nichiketa: God can't be defined,
If God is defined, God is defiled.
God is definite, the words are finite.
Words of no language can Him express
Yet, the theme of Upanishads' is Absolute Truth.

The wise man who knows the bodiless
Seated firmly in impermanent perishable bodies.
He doesn't hold wrong conception of facts,
That beyond body, mind and intellect
There is no other greater Truth.
Otherwise conception is grueling source of pain,

Agonies, disease-death, praise-disdain (contempt)
Which fall now and then on us,
In absence of the knowledge of Truth.

The children pursue the external pleasures, (ignorant)
Fall the snare of death beyond measures.
But wise don't desire anything non-eternal,
Having known what is eternally immortal.



January 1973

Kathopanishad Upanishad

Part I. Chapter III.

Message of sages from Tapovana

Upanishad means: Teaching of Reality.
Upanishad teachings loosens all the doubts in the disciple's mind
and destroys his ignorance.

Know that the soul is the master
Of chariot, who sits in its quarter.
This quarter is the body of the chariot,
Which appears in forms various.
Consider the intellect as charioteer,
And the reins are the mind queer. (Questionable character)

The senses are the horses of various image,
Say the wise, sublime and thoughtful sage.
The roads are the sense objects,
Call Atman the enjoyer of these ejects²⁷.

One who is always of unrestrained mind,

²⁷ Unconceivable objects by consciousness

Can't have a right thinking mind.
His senses become uncontrollable gear,
Like wicked horses of a charioteer.

One, who is of restrained mind,
Has a right thinking mind.
His senses are controllable from designs;
Like charioteer's horses tamed fine,
Through the proper discriminating source, (the path of God)
And by the employment of Will force. (Controlling the impulse of mind)

He who is devoid of proper understanding,
Thoughtless, and impure mind, contemplating;
Never attains the goal of Truth,
Gets into round of births and deaths.

The man who is intelligent charioteer,
Has the reins of mind well controlled;
He attains the end of journey with cheer
Of that supreme place of Vishnu's abode. (Divine abode by becoming immortal)

The wise man grieves not at all,
Having realised the God path
Through which one perceives all-
Objects in light and dark. (Dreaming and waking state)

The Atman through which man cognises
Light, taste, smell, sound and magnetises (attracts)
The sexual contacts. What is there
Unknowable to Atman in the outer world,
And the dreaming state of inner world.
It is verily thy that soul,
Which thou hast wanted to know?

Beyond the senses are the sense-objects,
There is a mind beyond these objects
Beyond this mind there is an intellect;
Beyond the intellect is the Self.

Beyond the Self the fountain of life,
And still beyond the spirit's bliss;
And further than this nothing is-
The goal of all that strives.

The wise should merge the speech
Into the mind deep,
And the intellect in the great Self,
The great Self in the self-peace,
The power of discrimination is thus reaped.

Note: Should merge the speech in the mind means should bring the speech under control with the help of the mind.

Senses are not higher than objects²⁸,
Mind is superior to objects;
Mind is not superior to intellect,
The great Self is superior to intellect. (The aggregate of individual souls)

The unmanifest is superior to Great Self,
The Purusha is higher than unmanifest;
Nothing is superior to Purusha-the one and whole,
He is the End. He is the ultimate Goal. (Higher/superior subtle)
Note: No mental function can illumine an object without Self on its back.

Arise O: traveller from thy sleep,
Lo: Yonder lies thy journey' end:
As razor's edge, and hard to wend, (the path is difficult to cross)
The path beneath thy feet:

Sound, touch, form, taste and smell,
Beginning, end, change and decay,
It knoweth not; who sees the way²⁹,
From death removed doth dwell. (Released from the jaws of death)

This ancient wisdom, by Yama taught: (Death Lord)
Who hears and tells others these thoughts, (aspirants)
That intelligent ever resides
In the world of Brahman as glorified. (Becomes one with the infinite)

Part II. Chapter I

That from which sun appears, (the whole of the infinite objects)
Into which it again disappears;

²⁸ Five rudimentary forms of matter because the senses made of them

²⁹ The Atman, your soul is beyond all sense-perceptions

On that all the gods depend
None can verily Him transcend.
None can go beyond that,
O Nachiketa:
That verily is That³⁰.

What is here, as the world visible,
What is there, as Brahm-invisible. (Supreme Self)
What is there, the same is here;
Nothing different here and there.
He who beholds things here as different, (This means oneness with God)
From death to death his going certain.

Epitome: The whole stanza speaks oneness with God
Like all different waves belong to one great ocean.

He who knows that which
Is without sound and touch,
Without organs and without cell, (body)
Without waste, eternal, without smell;
Without beginning and without end;
Devoid of all forms and is without Second.
He is devoid of vital force, and intellect,
That unchanging is free from jaws of death. (Atman)

He is realised by the pure mind,
That pure mind perceives that Divine,
Brahm, with manifestation of this Universe,
Which is not different from His BLISS.
He who sees as if there is different here
Goes round the death and birth here.

The Atman is of the size of a thumb
In the cavity of heart It lies dumb.
He is Lord of past and future;
He is the Lord of all creatures.
He is also the Lord of lore;
Knowing Him one fears no more;
Because He is the Great Lord.
This indeed is that almighty God.

³⁰ Here "That" means God. In the Vedantic language is called "Brahm"

Part II, Chapter II

Difference between Essential Reality and Supreme Reality

The mirage is nothing but the desert,
The waves are nothing but the ocean;
The serpent of rope is nothing but the rope.

The city of unborn is of eleven gates,
Upon that undimmed intelligence if one meditates,
Grieves not, but becomes liberated
From all bonds of ignorance, generated
By his impure mind; becomes free from trammel (net)
Of births and deaths of very sore.
This verily is That; grieve no more.

Note: unborn is that undimmed intelligence Atman.
Eleven gates: Seven opening on the face,
Three in trunk, and one at the crown of the head.

OMNIPRESNT NATURE OF ATMAN

He is the sun in heavens dwelling,
He is the air in sky Swelling. (Expanding)
He is the fire in alter existing,
He is the Soma in jar living.
He dwells in the man.
He dwells in the gods.
He resides in the sky.
He is born in waters. (Equatic animals)
He stays in the matters. (Earthly products)
He is explained in wider sense.
He is presiding over the functions.
He is omnipresent in every form.
He is inner guide as Omniscience.

Not by prana, not by aprana (vital breaths going up and down)
Any of the mortal is dawn (lives);
But it is by some other on which
These two depend that men live.

Atman is bodiless, sexless and all pervading soul.
It is birthless, deathless, immortal and whole.

It is above caste, creed cult, race and all distinctions.
It is above love, hate, all good and bad fictions.

Sun is like a Brahm,
Maya is like rays of the sun.
The matters are like clouds
Move in the sky thundering loud.

When Atman leaves the body,
All activities become shoddy, (worthless)
And departs with Atman lordly.
This body then starts to decay
And ultimately to dust finds its way
From which materials of body come.
There remains practically nothing to mourn
Or upon which one may glorify;
For that empty shell – the dead body.

SURTI speaks law of Karma.

Some souls enter the womb
To have the body of distant tomb;
Others to the plants and corn,
Just according to past works performed;
And according to their spiritual knowledge
Superior to any other that is college. i.e. Academic knowledge

The immortal who remains awake,
Witnesses all the three states;
Shaping all sorts of objects of desire
Even while we sleep entire (deep sleep)
Verily That is pure the Brahm,
And That is also called immortal OM.
In That rests all the worlds,
Celestials, Lokas, heavens and hells.
None know this is That.

As the fire with dazzling flames,
The objects it burns, the shape it attains.
So doth the Self appears in different forms
According to different objects it sojourns.

As the air assumes different forms,
According to different objects it sojourns.

The Self residing in the hearts adorns
The different bodies with different forms;
Yet it is also beyond them.

The Atman with miseries is undone,
As no bondage it entails on life;
As the light of --- the sun
Not contaminated by impure site. (Dirty)

That one Ruler the beings soul,
Makes His own forms manyfold.
Those wise men who perceive Him,
Eternal happiness belongs to them.

He, the eternal among non-eternals,
The intelligence in the intelligents,
From that One, many get fulfilled desires,
By meditating upon Him with sacred fires.
Those wise men with divine light perceive,
Him, as existing in their own "Self"
To them belong eternal happiness and peace,
Not to any one else.

O: how shall I Him find,
The Lord who doth create?
In Himself doth He shine
Or in His creatures great?

There the sun doth not shine,
Not the moon and silvery stars,
The fire and lightning both decline,
But when That shines near and far,
Everything of the universe illumines

Note: As by its light everything gets its light.



February 1973

Kathopanishad

Part II. Chapter III.

Lord Death concludes with followings:

This is the ancient Ashwatha-tree (i.e. the Peepal tree)

Whose roots are above to see.

Whose branches are spread below

Which, in shape of different species grow. (Living beings)

This tree has a comparison of the universe

Projected out from the Reality thus:

That the world of finite objects

Followed by the death and destruction,

Unless cut down with firm axe of discrimination.

Note: This tree is called here Brahm. The whole creation is nothing but his manifestation.

The whole universe evolved from Brahm,

Moves in the Prana-that highest Brahm. (Prana-Brahm as the master of creation)

The Brahm is a great terror for all.

Everything is His relentless grasp;

Nothing can escape from His universal law.

If here in this body one

Is able to comprehend Him (Brahm)

He will be liberated from bondage

Of the world. Only with knowledge

The ignorance can be ended.

If one is not able to comprehend

Him, takes up body again and again

In this world of creation in vain.

O Nachiketa: God can't be defined,

If God is defined, God is defiled.

God is infinite, the words are finite.

Words of no language can Him express.

Yet, the theme of Upanishdas' is Absolute Truth.

From fear of Him the the fire burns,

From fear of Him the death churns.
From fear of Him the sun shines,
From fear of Him the sea water is brine.

Note: The nature strictly keeps herself within the word and spirit of Eternal law due to her fear of the Supreme.

Brahm is seen in the Self, (Brahm – the supreme blissful Self)
As in mirror one sees one Self;
As one perceives oneself in dream.
So in the region far mind and intellect beam.
The experience in the world of Nymph divine³¹
Is like the reflection as in water shine.

Having known the wise,
Removed from Self the senses rise.
Their rising and setting who doth know,
The goal is his, he grieves no more.

Note: Rising and setting = changing nature, while Atman is changeless and eternal.

Above the senses is the mind,
Beyond the mind intellect shines,
Beyond the intellect is Mahat (great Self)
Superior to that Mahat is the unmanifest.

And verily beyond the unmanifest
Is all pervading Purusha - the subtlest
Of the subtle factor staying in us.
He is devoid of all distinctive marks.
Knowing Him, the knower crosses the bar
Of limitation and gets equality ("Thou art thou").
That emancipated attains immortality.

Note: He becomes Jiwan Mukh. That enlightened man lives on earth with absolute selflessness, exhibiting birth mortality.

His form is not seen by the eyes,
Because beyond human vision He lies.
He is revealed by intuition of the interest,
As the vision being delusory and is of defect;

³¹ Angels' land or Gandharvas region

Its hallucination helps not revelation of Self
Without control of mind and intellect
By incessant devotion and meditation
Can't be crossed over the self created imagination.
Through faculty of intuition
Is revealed that pure intelligence.
That to whom is revealed that Truth
Gets away from the whirl of births and deaths.

WHAT IS THE HIGHEST STATE?

When the five senses of knowledge
Are at rest, and the mind doesn't deluge; (the agitation of mind is controlled)
The functioning of intellect when ceases,
It is the highest state that one reaches.

The Yoga is known "Firm control of senses".
The Yogi, functioning of the senses fences. (Restrained)
He becomes free from all vagaries of mind
Through Yoga; the self perfection is also designed. (Achieved)

But lost, if not, steadily controlled the mind
From shaping the worldly objects' design.
He, then falls in snare of passing moments;
Starts to live the plane of sense-objects.

The Atman can't be reached by speech.
It can't be realised by ordinary teach.
It is beyond all the senses and the mind,
Which is disclosed by the Predicant kind. (Guru, Preceptor)

How can it be realised otherwise,
Without putting faith what is advised.
He tells the road to reach that "Truth"
Because he has realised it "that exists".

Being and non-being are two conceptions; (Is and Is not)
Of the two 'Being' is for detection (Being: Self)
Through the intuitional perception
Of its existence, and through meditation.
Then it is realised as the "Reality"
To him alone reveals the "true"
Who realises the Being without hue.

When all the desires that dwell
In the heart are destroyed well.
And achieved the desirelessness state,
Which is the state of illumination. That state
Can be achieved even while,
The individual lives his life
Within the mortal becomes immortal,
And can realise God-hood here in this birth.

IGNORANCE

When in this body all the knots
Are rent asunder of the heart
Of man living on the earth of mortals,
Then the mortals become immortals.
These knots are ignorance and its offspring,
Egoism, pride and passion and its wings. (Ardent desires)
In ignorance That can't be realised,
As His true nature is disguised.

When one is agitated with desires,
In their attempt to fulfil them entire
Among the world of sense objects
Which become then actions to act.

In the world of object and sensation,
Every action has its reaction,
While centres as 'ego' in mental plane,
And becomes the cause of anger and pain.
It goes out through the back door of death,
And enters through the front door of birth.

Know that there are hundred and one
The nerves of the heart, one of them
Is a "Shushuma" nerve extended
Towards the crown of the head.

At the time of death, if any soul
Gets out upwards by Shusma's³² source;
Then that soul attains immortality,

³² Shushuma nerve is not visible to human eyes.

Others³³ lead in departing differently.
One takes up different births according
To his performances in this life.

The inner soul is of size of thumb;
Dwells in the beings' heart in the state dumb.
One should draw Him out
From one's own body as devout; (votary)
Like the one draws the pith from reed,
Know Him pure, O the immortal, ye.

Epitome on last paragraph verse from author.

The concept of Supreme Reality
As mere presence its actuality
"In the shape of one's thumb."
Residing in the centre of heart of one;
This shape and size is not of the soul,
Because it is shapeless, limitless goal.
This imaginary shape resides
In the human heart as Divine Light
For the concentration of flickering mind
From shaping designs at meditating time.
Know that the Atman is formless,
Boundless, limitless and shapeless.
At the time of meditation one should draw
Out all the senses from functioning flaw;
As the pith is drawn from the reed.
Know that ATMAN shines beyond five sheaths. (i.e. the field of five sheaths)
Note: Sheaths have been mentioned in ATMAN BODH No. 1, Aug 1969

Closing Discourse.

Nachiketa, having been so instructed,
By Lord Death in this knowledge sacred;
And was made known of the Yoga process (Yoga Vidhi)
Which made him free from death access,
And attained Brahm- the Supreme goal.
So will he attain that goal,
Who knows thus the inner soul.

³³ Other nerves

Note: That goal = Becoming God-man on earth by realising the self or becoming one with Truth.

This ancient wisdom, by Yama taught,
Who hears and tells, indeed is blest,
For he in wisdom ever rests,
As candle in the dark.

This ends the spiritual discourse of Lord Death and his disciple Nachiketa.

Next coming to you the important chapters from CHANDOGYA UPANISHAD.



Chhandogya Upanishad

March 1973

Chhandogya Upanishad

Part VI. Chapter VIII.

There is most charming teachings imparted by sage Uddalaka, the son of sage Aruna to his son Svetaketu "Learn from me, my dear, and the true nature of hunger, thirst, sleep and death". When a person has entered into his deep sleep, he becomes united with Pure Being (Sat). He goes to his own self.

THE VERSIFIED EPITOME OF THIS STORY IS:

The Self is reflected in the intellect
It is called the Jiva or individual Self.
It is an agent of thinking
Seeing, hearing and smelling.

In absence of functioning of intellect
The Self becomes one with SAT (Pure Being).
In the dreamless sleep,
Functions of intellect cease.

The Self gets rid of wordly objects,
And returns to Sat- the Pure Self.

Illustration:

Just as the reflection of face
Removal of mirror has no trace;
As it returns back to real face.

HUNGER AND THIRST?

Learn from me, O my dear son,
What hunger and thirst are
Because both are of painful thought.

When a man is hungry, as they say,
It is water in him that is carried away.
The water, therefore, is called the leader of the food;
Know that from a cause comes forth this offshoot (body)
For it cannot be a without root.

Sir, where lies the root of this body?
Sage replied:
Food too is an offshoot,
Seek water as its root.
Water too is an offshoot,
Seek fire as its root.
Fire too is an offshoot,
Seek Being (SAT) as its root.
All creatures have their root in Being,
They dwell in Being, finally rest in Being.

Action of food eaten

The food by a man that is eaten
Reaching the stomach it is beaten.
Mixing with water it helps digestion;
The blood is produced from its cohesion.

From the blood flesh comes up,
From flesh fat is produced.
From fat the bones sprout,
From bones marrow is produced,
The marrow for production of semen is reduced.
So the combination of semen and blood,

New creatures take their birth.

THIRST

The man is thirsty, as they say,
It is the fire that has carried away
The water, what was drunk by him;
So the fire is the leader of twin both food and water.

HEAT

Heat dries up water that is drunk,
It liquefies the food eaten in crums.
So the water is an offshoot,
Fire is inferred as the root.

Water is an offshoot, seek fire as its root,
And as fire too, my dear, is an offshoot,
So fire seek for Being as its root.
All these creatures have their root in Being;
They dwell in Being, they finally rest in Being.

How fire, water and earth, on reaching a human being, become
Each of them in parts has been explained now sage deals
With speech, mind, pranas, fire with their relation among each
Other at dying hour man.
When this Jiva departs, his speech merges
In mind, his mind in vital breath,
His vital breath merges in heat,
The heat in Highest Being creeps.

HOW THESE ARE EXTINGUISHED AT THE TIME OF DEATH?

When the speech merges in mind,
Then the dying man's speech declines;
He then can't speak of his mind,
His relatives around, him dumb find.

The mind too merges in vital breath.
The dying man can't know his worth.
He knows nothing of the outer world;
The relatives around him find unconscious.

But the pranas merge in fire (vital breath merge in heat)
His body becomes motionless entire.

His body is felt warm declared alive
His relatives believe, he not yet died.

When fire merge's into highest Being,
And departing soul fixes on Pure Being;
He does not migrate to another body;
Joins the plane of God, as spirit godly.

The subtle essence in all that exist,
Has its self, That is thyself.
That is the Truth.
That is the goal last,
Svetaketu: That thou art.

Father gave further instructions,
To Svetaketu, his dear son;
That subtle essence is root of all,
That in deep sleep, and at death is got.

ENDS Part 6 Chapter VIII

Part VI. Chapter IX.

Futher Svetaketu asks his father that the Jiva,
Both at the time of deep sleep and death, becomes
One with Brahm (God). Why, then, he is not aware of it?

Answer in following verse:
As the bees, my dear, make honey
By collecting juices of flowers many
Of different trees in distant locality
By reducing them to one uniformity.
These juices have no discrimination
As to say, "I am juice of tree-variegation. (Different class)
Even so, indeed, my dear, all the creatures
When, in Being they have reached;
Do not know that they have reached 'Pure Being'
That which is subtle essence of all
All exist in that Self "That thou art"

Q. Svetaketu further asks, if a man who has slept in his house rises and goes to another village, he knows that he has come from his own house. Why then, do people, when they have returned from Pure Being, not know that they have

returned from Pure Being?

Part VI. Chapter X.

Father- the sage Aruni Uddalaka replied as:

Some river flow to the east,
Some of them flow to the west,
When they flow into the sea,
They become one with the sea.
Just as these rivers, while they are
In the sea, their identity they know not.
Even so, my dear, all these creatures
Through ignorance forget their true natures.
They forget of their union with Being. (God)

They rest in Being, they again come from Being
That which is subtle essence of all.
This they in waking state too never thought;
That in That exist all,
That is the Truth,
That is the Self, That thou art.

Svetaketu further asks. "Please, Venerable Sir, we see that various modifications of water- in the shape of ripples, waves, foam, bubbles etc, rise from water, and when they disappear into the water they are gone. Why should not living beings lose their individuality and be destroyed at death or during deep sleep when they merge in Pure Being?

Part VI. Chapter XI.

Father replies: "THE INDESTRUCTIBILITY OF JIVA"

If someone strikes the tree at the root,
It bleeds but starts to give fruit.
If someone cuts the tree at its top,
It bleeds, but its growth never stops.
By cutting the tree of its branches,
It never fades, it is alive with trance
Pervades by the living Self;
The tree stands firm with its inner strength
Taking again and again the water for its length,
And for nourishment and rejoicing by every inch. (Entirely)

The living self in the tree never dies,
It dies when self from it flies. (Self = living self)
The living self continue to exist,
Even at deep sleep and death.
It exists, that has its being, in these all.
That is the Truth,
That is the Self,
That thou art.

THE GROWTH OF GROSS FROM THE SUBTLE

Subtle essence which don't perceive-
In a seed which grows into a Peepal tree.
Similarly that which is subtle essence,
Of all, in it all that exists has its self.
That is the Truth,
That is the Self.
That thou art, "Savetaketu".
Birth of gross from subtle

Note: Please read these issues once every week to afresh your mental power for well understanding this philosophy of life imparted by sages from Tapovanas. This is Eternal Wisdom of sages is stored up in Upanishdas.



April 1973

Chhandogya Upanishad

Part VI. CHAPTER XII.

Birth of gross from subtle continued.

Svetaketu, as asked, brought a seed,
Which was a seed of Peepal tree.
That great sage cut opened that seed.
How, this tiny core of seed, said he,
Is almost imperceptible breed;
The whole forest potentially sleep
In that seed, so this whole cosmos

Lay in Brahm- the potentiality of universe-
That is subtle essence of all.
In all beings that Brahm exists
That is the Truth,
That is the Self,
That thou are, O Svetaketu

Svetaketu: If Sat³⁴, or Pure Being, is the root of all then, why its existence is not perceived?

Part VI. CHAPTER XIII.

Illustration

Bring me a lump of salt, my dear,
Drop it into water filled glass without fear.
Come in the morning with said glass,
Svetaketu did, as he was asked.
In the morning when he came with glass,
Sage told him to take out the lump of salt.
Svetaketu looked for it, and did not find,
Because it was dissolved into water brine.
It is still existing without being seen;

Sage exclaimed:
So the object is perceived by other means
Sage again said "my son, take its sip"
And say "How is it"

The son replied, Sir, the water has salt
But it is not visible in the glass
It is not perceived by sight and touch,
But all the time there it existed for sip.
Just so, this body is made of fire,
Water and earth, still one doesn't aspire
To Pure Being which is its cause; yet
One can perceive it
By other source and means.
It is the subtle essence of all,
It exists that has its being, in these all.
That is the Truth,
That is the Self,

³⁴ In Vedantic term Brahm is God. It is also termed Sat.

That thou art.

Selection of disciple

He who knows not and knows not this,
Is a fool leave him.

He who knows not, and knows that he knows not;
Is simple teach him.

He who knows and knows that he knows,
Is wise, follow him.

Part VI. CHAPTER XIV.

THE GOLDEN MEANS OF SELF KNOWLEDGE

Suppose, my dear, a person is brought
Eyes covered from his native land, afar.
And he is left in a unpopulated place,
Where there is no trace of human race.

Just as that person turns towards the East,
Or the North, or the South, or the West;
Shouting: "I have been brought with covered eyes,
O God: come to my rescue from this lonely site.
He calls all the holy names
Of every clime and creed.
Show me the way, in mercy, ye
O Great one: who can lead me
Back to my home-land.

Time then passed in bitter cry,
Each moment seemed an age,
Till one day midst his cries and groans,
A gentle, soft, and soothing voice came.
That said, "Go that way my friend",
And be free from threatening torment.
He did, as he was told,
Getting home, worrying no more.

PURPORT OF ABOVE ACCORDING TO TEACHINGS OF UPANISHAD

A bandaged eye man is ignorant soul,
Who is carried away from pure-Soul
By highwaymen-robbers and thieves,

Which are his good and evil deeds
Performed in the past life-tree,

He is left in forest deep
Frightened in presence of wild beasts.
This forest is a body which the death meets.
It consists of fire, water and earth.
It contains bile, phlegm, blood and flesh,
Fat, bones, marrow and faecal matter
For up-keeping the body all these cater.

The covering of the eyes is ignorance,
Fastened by the string of longing immense
For wife, children, friends, manse, (Minster's residence)
And various visible and invisible objects,
Fulfilment of desires of heaven and earth.

He cries saying, "I am the son of so and so"
These are my relatives high and low.
I am happy, I am miserable,
I am wise, I am stupid and dull.
How shall I live? How shall I go?
How shall I move to and fro?
Who shall keep me?
Who shall save me?
But when through the good deeds of past,
There comes a man, kind and of knowledge vast,
Illumined by the knowledge of Self,
And whose bonds have been cut.

The latter takes pity on him,
Points out life is imperfect and dim.
And exhorts in these words:
"You don't belong to this world,
You are neither father, nor a son,
You are a pure Being and else none"

Suppose the man committing theft,
According to the law he is dealt
With a trial before the judge.
The heated axe before him is held,
And asked by the trying judge to touch.

If he is guilty of offence, he gets burnt,

If he is innocent and upright, he is not hurt;
Because the Truth is soft, cool and calm.
The Truthful person is never harmed.

As the truthful person is not burnt
By the hot axe neither he bumps, (cries)
So also, who has known the truth
Never suffers the pangs of birth and death.

The truth is that subtle essence,
In it all that exists, has its self.
That is the truth, that is the self.
Thou art, my dear, O Svetaketu, That self.

This ends Chapter XIV of part six of CHHANDOGYA UPNISHAD.

Part VI. Chapter XV.

Vedantic Directions of Swami Ram Tirtha

Keep yourself perfectly happy and at rest; no matter what happens- the sickness, death-hunger, calumny or anything. Be cheerful and at peace on the ground of your Godhead to which thou shalt ever be true.

The world- its inmates, relations and all are vanishing quantities, if you please to assert the Majesty of your real self. Inspect, observe and watch or do anything but do all that in the light of your True Self.

ULTIMATE LIBERATION

Sage Aruni says to his son Svetaketu
Around a dying person on sick bed
Counting the moments of his intellect.
Then, my dear, his relatives gather
And say, "Don't know whether
He knows any of them;"
And in wondering voice, then

Asks one of them;
Do you know me?
Do you know me?
He knows so long his speech
Does not, in mind, reach;
And his mind in Prana merges;

The Prana in heat converges.
When these pranas in heat are discharged,
And the heat in Highest Deity is absorbed,
Then the dying man is lost.

Dying of Ignorant and illumed person

The manner of dying of the ignorant
And illumined person is the same.
The former is born again and again
As phenomenal Being- holy or arrant
An animal, a god or a man
As determined of his actions past.
The latter realises at once
His True Self- the subtle essence,
And to this world he never returns.

Here ends chapter XV of CHHANDOGYA UPNISHAD

In the next issue you would be acquainted with the discourse between sage Sanat Kumara and Narda mentioned in Part VII Chapter 1 CHHANDOGYA UPANISHAD.



May 1973

Chhandogya Upanishad

Part VII. Chapter I-X.

DIALOGUE BETWEEN TWO SAINTS FOR THE WELFARE OF HUMANITY

NARAD (Divine Sage) Pupil
SANAT KUMARA (Knower of Brahm) Teacher.
Whose father was "Virtue" and mother "non-violence"

Versified Dialogue

Narda approached Sanat Kumara and said:
O sage, Sanat Kumara "Kindly teach me, Sir"
Sanat Kumara in voice soft then said,

“Please tell me what you have already read?”

Narda replied, O venerable Sir,
I have learnt all but “Self”
Four Vedas I know, Puranas I know,
And grammar and sciences I know³⁵.
Besides, all the fine arts I know
But, Sir, I am like the one,
Who knows many words.
I am not knower of the Self.
I have heard from great ones
That who knows Self, griefs he overcomes.
Venerable Sir, I am in sorrow and grief,
O Lord, help me to cross over these.

Sanat Kumera said to him;
Whatever you studied is dim,
Because it is merely a name.
Self is hidden by learning vim. (Force)
That who meditates on the name
As Brahm, becomes independent,
As far as the name ends.

Illustration by Shankara

As a royal procession passes by;
There if we don't see the king,
It is, because the king is hidden by
Flags, parasol, and profuse garlanding.
Yet we say “There is the king”
We are again asked, who is the king?
Then again we cannot see him;
And point him out, we can say
That he is different from all away,
And is seen there well and gay.

He is different from all the show
Of objects and persons of processional glow.
We form an idea of presence of the king;
So the self is hidden in the Maya's wings.
The name is mere word or sound,

³⁵ Science of time, logic, ethics, entomology, weapons, astronomy and science of serpents

But through words one can't go round
To know the nature of the Self
Without the help of a qualified teacher.

Narda then asked, O Venerable Sir,
"Is there anything greater than name?"
"Of course, there is something greater than a name."
"Please tell that to me, Venerable Sir"

Speech

Speech is greater than a name,
Because it makes us to understand
The scriptures, Vedanta, Science and arts,
And to make our good and bad thoughts.

Speech gives expression to the letters, which, in turn constitute a name.
Therefore, speech is greater than a name. In absence of speech there would be no study; and in absence of study there would be no knowledge of the Vedanta, and in the absence of knowledge there can be no discrimination of virtue from vice etc. Therefore, speech is greater than a name.

If there were no study of letters,
There would be no knowledge better.
In absence of knowledge right
No discrimination of virtue and vice.

Therefore, speech alone
Through letters makes these known;
Hence the speech is greater than a name;
Meditate on speech as Brahm with sound brain,
Like smooth and straight cane.
He who meditates on speech,
As Brahm can, of his free will, reach
As far as the speech upto Brahm can reach.

NARAD said: "Venerable Sir,"
"Is there anything greater than speech?"
"Of course, there is something greater than speech"
"Please tell that to me, Venerable Sir."

MIND

Verily the mind is greater than speech.

Mind holds within it both name and speech.
For when a man thinks in his mind
That he would sing the sacred hymns;
He then reads and sings them.

When he thinks to perform deeds,
He performs them with mind' creed.
Then he feels in his mind to crave
For sons, cattle, wealth and to have
All the desires fulfilled of this world and other,
The mind then runs after these thither.

Mind is the Self in creed,
Mind is Brahm indeed.
He who meditates on mind as Brahm
Becomes free will, independent at once,
And with pure mind reaches Brahm³⁶

Narda: What is greater than mind? Sir?
Will is, verily, greater than Mind.
When man wills, he thinks in mind.
Then he sends forth 'Speech'
For uttering sacred hymns.
Will is the inner organ by which
One discriminates between rich-
Thoughts and the poor thoughts
As what ought to do, and what ought
Not to do; then the desire tends to flow
And uttering of sacred hymns in speech glow.
Will indeed, is the goal of all these;
Beginning with mind and ending in sacrifice.
From will they arise, and in Will they abide.

Through the Will of heaven, the rain wills. (Preserves its own nature)
Through the Will of rain, the food wills;
Through the Will of food, the Prana wills (vital breaths stay in body)
Through the Will of sacrifices, the world wills,
Through the Will of the world, everything wills. (actions arise and their fruits are reaped)

Therefore, he who meditates on will as Brahm,

³⁶ To the abode of Brahm. Brahm in Vedanta is used for God, Allah

Becomes of free will and independent;
And reaches as far as Will reaches-
He who meditates on Will as Brahm.

Narda said: O venerable Sir,
Is there something greater than Will?
Please tell to me that, Venerable Sir.

INTELLIGENCE (Buddhi)

Intelligence is greater than Will
When one understands, then he wills
He thinks in mind to send forth speech,
Then sends it forth, the name to reach;
On reaching name, he recited sacred hymns,
All these centre in intelligence-shine. (Brightness)
These consist of intelligence,
These all abide in intelligence.
Their Self is intelligence,
Their support is intelligence.
So meditate on intelligence as Brahm (God, Allah)
Reach the goal of intelligence becoming independent.

Narda: "Of course there is something greater
Than intelligence or consideration",
Please tell to me that, O venerable Sir.

Meditation

Meditation is greater than intelligence.
Meditation leads to "that Pure Essence"
The mid region meditates, as it were.
The sky meditates, suppose it does.
The heaven meditates, as it were.
The Earth meditates, suppose it does.
The waters meditate, as it were.
The mountains meditate, suppose it does.
Gods meditate, as it were.
Men meditate, suppose it does.
Therefore, he who among men attains
Greatness on earth, generally obtains (greatness=erudition)
A share of meditation, which is gained
By great men, while small and vulgar
With Providence always quarrel.

NARDA further asked, O revered Sir,
Is there something greater than meditation?
Please tell that to me, Venerable Sir.

Preceptor replied:
Knowledge is, verily, greater than meditation,
Knowledge doesn't allow deviation
From understanding the sacred books,
Sciences, arts, and the Truth.
He who meditates on knowledge as Brahm
Becomes free will and independent,
Obtains the world of wisdom and knowledge,
Understanding and becoming intelligent;
Reaches as far knowledge reaches the abode of Brahm.

NARDA further asked O revered Sir,
Is there something greater than knowledge?
Please tell to me that, Venerable Sir.

STRENGTH

Strength is, verily, greater than the knowledge.
One strong man can shake hundreds of knowledge.
Strong man makes the learned to trouble,
One strong man can, thousands of knowledge, crinkle. (Twist)
When a man is strong, he can rise,
If he rises, he attends the teacher wise;
Attending him, he becomes intimate companion;
Becoming pupil he gets with teacher perfect union.
He listens to his imparted instructions,
And reflects his conduct for resulted actions.

By strength the earth stands firm,
By strength the heaven governs.
By strength the mountains stand firm,
By strength gods and men get prowess,
By strength herbs and trees are distichious, (Giving leaves and flowers)
By strength flies and ants get glim,
By strength the worlds stand firm.

He who meditates on strength as Bhahm,
Becomes free will and independent,
Reaches as far reaches strength

Upto the abode of Brahm.

NARDA: Is there anything greater than strength?

Please tell that to me, O venerable Sir,

Preceptor replies:

Food is, verily, greater than strength.

If a man abstains till the day tenth,

Even though he might live,

Yet he would not see, hear and act;

But on eating food, he sees, hears and reflects

Becomes convinced, acts, and enjoys the result. (Understands)

He who meditates on food as Brahm,

Becomes of free will and independent.

Obtains the world rich in food and drink,

Reaches with food upto the abode of Brahm.

Narda: Is there something greater than food?

Please tell that to me, O revered Sir.

Preceptor replies:

Water is greater than food,

How Sir, asked Narda.

Water is, verily, greater than food;

Because the water is the cause of food.

If there is no sufficient rains,

The living creatures are without grains,

The peoples are afflicted with drought,

On the failure of rain and their crop.

But if there is a sufficient rains,

The living creatures get better grains,

Which bring them ample food to eat and stock;

The living creatures then rejoice in thoughts.

It is the water that assumes the form

Of this Earth, Mid-region, and heaven calm,

Mountains, herbs, trees and from

Men to gods, animals, flies and worms.

Water indeed is in all these forms.

He who meditates on water as Brahm,

Obtains all wishes and gets satisfaction.
He becomes free will and independent,
Reaches as far Water reaches the abode of Brahm.

Narda: Is there something greater than water,
Please tell to me, O venerable Sir.

Preceptor: That is fire.
FIRE AS BRAHM will be explained on next page for want of space on this page.

SELF (ATMA)

This the force of vital breath,
It governs this whole universe.
It is the power assuming name and shapes divergent.
It twinkles in stars and light of sun that reflects,
It is the lustre of the moon that reflects.
It is same that exists in bliss.
It is the joyti of all at the best.
To know it, is the knowledge of Self.



June 1973

Chhandogya Upanishad

Part VII. Chapter XI-XVI.

DIALOGUE BETWEEN TWO SAINTS

FIRE AS BRAHM

Fire is, verily, greater than water,
Because the fire is the cause of water.
Through the medium of air,
Fire warms the ether layer.
The people feeling excessive hot,
Say, it burns, the rain it will cast.
Thus the fire first manifests
Then creates the water by itself.
The thunder claps, rolls with lightning
Upwards and cross the sky with fling. (Violence)

Where there is lightning,
There is the thunder,
There it will rain.
So meditate on fire as Brahm,
Become radiant and independent.

He who mediates, obtains radiant world,
Freeing from darkness, looks forwards
Full of light and becomes resplendent;
And with his own free will is independent.
He reaches as far fire reaches Brahm,
Who meditates on fire as Brahm.

AKASA AS BRAHM (sky)

AKASA is, verily, greater than fire,
As in Akasa exist planets entire.
It is through the Akasa that a person calls,
It is through the Akasa that thunder bolt falls.
It is through the Akasa that the person hears,

It is through the Akasa that the person fears³⁷.
It is through the Akasa that person hears back, (voice comes from behind)
It is through the Akasa that we get light and black
In Akasa everything is born.
In the Akasa the souls have no form.
Towards Akasa all the things grow,
Towards the Akasa all things blow.
Meditation on Akasa as Brahm
Obtains extensive worlds and
Free from over growing pains and become independent.
Reaches as far as Akasa reaches the Brahm.

MEMORY AS BRAHM (Simir)

As told by Sanat Kumara to Narda.
Verily, greater than Akasa is memory.
In absence of memory, the men in assembly
Would not hear, would not think;
Would not understand the link
Of discussion in words thick and thin (gross and subtle)
But surely, if they had memory;
They all would be worth in assembly
By good hearing, good thinking and sharp understanding
By the participants in its debating.
So mediate on memory as Brahm.
Whoever meditates on memory as Brahm,
He becomes free will and independent,
Reaches as far as memory reaches Brahm.

Epitome: Narda is eager to learn Self Knowledge from Sanat Kumara. As he learnt mere words or names such knowledge brings only limited results. So Narda was instructed "Speech as Brahm etc other entities to meditate on each as Brahm (symbol of Brahm). This is most interesting chapter for aspirants who need knowledge of Self through these entities.

HOPE AS BRAHM (Asha, Trishna and Kamyā)

Verily greater than memory is the hope,
Inspired by Hope the memory glows (throws light)
For holy Mantras and performance of sacrifice.
Through hope one desires elite. (Sarv uttam)
Through hope one desires this world,

³⁷ Everything coming down makes the man fear

Through hope one desires the other world.

Epitome: Inspired by hope a person is endowed with
Memory through which he remembers the holy Mantras.
So meditate on hope as Brahm,
While meditating on hope as Brahm;
All his desires through hope are gained,
And his prayers are not in vain.
He becomes free will and independent,
And reaches as far Hope reaches the Brahm.

PRANA (Vital breath) IS GREATER THAN THE HOPE

ASHA SE PRAN KA PRADHANTA

The Prana is, verily, greater than hope.
Like the hub of the wheel to which spokes
Area fastened. All these are fastened to Prana. (Entities or TATTAVAS)
The Prana moves with the force of Prana.
The Prana is the father, the Prana is the mother,
The Prana is the sister, the Prana is the brother,
The Prana is the Self of all;
It includes actions almost all.
It is the result of actions with their natures.
It is the vital breath of all the creatures.

In three principal forms, it manifests;
As in ether, in outer airs and in vital breath.
The Self dwells in the body with Pranas's support,
When these Pranas depart, the Self, too, lives no more.

The name is the effect and speech is its cause,
Speech is the effect, mind is its cause.
So greater than effect is the cause.
All these entities are bound by the chain of hope,
And are fastened to Prana, which is greater than hope.

If one addresses anything harsh
To his parents, then the people cast
In his teeth for that act of shame.
But when they die, he, without blame
Takes them to cremation ground to burn,
And with poker their ashes turns.
So Prana holds respect for the body,

Without Prana it is momentary and shoddy (trashy)

Verily all this the Self,
Knower of Prana reflects,
And sees the Prana as his Self.
When he reflects on this as Self,
He is convinced of this as such.
He is, then, called Itvadi person. (Superior speaker)
And speaks of these entities one by one.
He extemporises from name to hope,
And not required to learn any more.

KNOWLEDGE OF THE TRUTH (SATYA HI JANNE YOGYA HAI)

When a person understands the true,
He renounces all that is a false-hue; (Myth)
Then he speaks of Pure Being alone,
Which permeates not modification from his frons. (Face)



July 1973

Chhandogya Upanishad

Part VII. Chapter XVII onwards.

Sanat Kumara instructions to Narda for the knowledge of Self.

Modifications are empirically true,
These are perceived by senses as the true.
But Pure Being is the ULTIMATE TRUTH.
Narda first led to believe the empirical Truth (experimental)
Then he was taught the ULTIMATE TRUTH.
Because:
He wanted to know the Truth.
And wanted to be convinced of Highest Truth.
He had a faith, he had a thinking,
He had a keen intellect of understanding.
Like Narda every one should know
That Ultimate Truth of highest goal.

Truth

Venerable Sir, you kindly say
Reflection depends on faith
I desire to know what is faith?
Please tell me I once again pray:

Sanat Kumara asserts:

O Narda: through faith one reflects,
Without faith one has understanding defects.
That who has learnt the faith,
He reflects the spirit to elate.
He then single mindedness attains,
From which concentration he reaches the Bliss.
This is the highest goal does he kiss.

Single minded person performs his duties well,
He feels in him some great spell.
One who does not perform his duties well,
Know that he does not have a single mindedness.

Finite and Infinite Bliss

There is no bliss in things finite,
Because in finite nothing is definite.
In finite there is desire, there is longing
Where there is desire, there is indulgence,
Where there is indulgence, there is tarnishing.
All these are source of pain,
The pain never produces bliss,
If one doesn't form attachment refrain.
It is indeed all this.
So the infinite is Bliss,
The finite is without Bliss.

Where one sees nothing else,
That is the infinite and immortal
Where one sees something else,
That is the finite and mortal.
Where one hears, understands nothing else
That is the infinite and immortal.
The infinite is here, there and everywhere,
It is divine effulgence fills the air,
It is whole and not part to share.

He who thinks thus, and is convinced thus,
He in the real sense revels in the Self. (Lives)
He doesn't derive any joy from the sense object,
As he feels delighted in the Self.
He is endowed with pure deeds and words,
He becomes independent in all the worlds.

SELF KNOWLEDGE

Hope springs from the Self,
Memory springs from the Self.
Akasa springs from the Self
That who sees thus,
That who thinks thus;
That who understands thus,
For him the water, fire, Earth,
Also spring from the Self.
Whosoever sees thus,
Sees not the death,
Nor diseases not the pain,
He, everywhere, everything obtains.

When food eaten is pure,
The mind becomes pure.
Pure mind is free from antecedents, (impurities)
Aversion, delusion and attachments.

Pure mind makes the memory firm,
Firm mind wring water from a flint. (Works miracle)
When memory is firm
All ties created by ignorance,
Have accumulated through the term
Of numerous birth of wide difference
Are loosened at once.

Epitome: All things appear in Self and disappear in Self.

The venerable Sanat Kumara knew thus;
The origin, the end, the birth and death;
Also ignorance and knowledge, as such
He was called 'Venerable' by cult.

THE THREE STATES

The Self is free from sin, old age, and death,
It is also free from grief, hunger and thirst.
It must be searched out with true will,
The true desire in calm and still.
That it is, which we must understand.
That it is, which the whole universe commands.

He who has sought after the Self,
And understands it, as pure Self,
Obtains all the worlds and desires,
He is the Lord, he is the squire.

Thus the dialogue between Narda, the disciple and Sanat Kumara, the teacher ends in this Part VII of CHHANDOGYA UPANISHAD.

Epitome of the dialogue

Narda explained all the forms of knowledge he has mastered, but stated that he did not know the Self. He was eager to learn the knowledge of Self. As whatever he learnt was mere words or names which had limited result. So Narda was instructed as he desired.

Result: That who knows the Self becomes Self-ruler, and wields unlimited freedom in all the worlds. Others live in perishable worlds like slaves.

Ask for free supply of these chapters.
If you are in any way interested recommend to others
as to help others to know the facts about truth through
the message of sages.

Next issue will be the various paths followed after death.



August 1973

Chhandogya Upanishad

Part V. Chapter III-VI.

Story of Svetaketu and king Pravahana of Panchala

This fifth part describes the different paths followed by souls after death. Some follow the Northern path and reach Brahmaloaka. This region is meant for Yogis and those who observe austere penance. 2. Pitriyan- the path leads to Chander Loka. 3. Dakshinayana- the Southern path, which leads to Brishat loka. Some who neither practise meditation nor perform worship suffer miseries in sub-human bodies. The purpose of all this is to stimulate in the mind of aspirant the creed of detachment from worldly attractions. The cremation of body after death also carries significance of sacrifice.

Versified story is thus:

Svetaketu, the grandson of Gautama sage,
Came to attend the assembly of Panchala Naresh
The king said to Svetaketu
"Has your father instructed you?"
Yes, revered Sir, Svetaketu replied.
But when he was put questions he denied.

Question

Do you know what place,
Men go for their solace (rest)
Here after becoming isolate? (Departing)
"No, revered Sir."

Then do you know
How they there remain,
And return again?
Sventaketu again said,
"No, revered Sir."

Do you know which path
Leads to gods, which path
Leads to Manes after depart?
Svetaketu again said,
"No, revered Sir."

Do you know
"Why the yonder world
Is not filled up?"
"No, revered Sir"

Do you know

How water in fifth oblation,
Comes to be called a man?
Replied Svetaketu "No, revered Sir."

Kind said:

Then why did you say to me so
That you had been instructed and know.
Go and get full instructions from your father.
Svetaketu with sad heart and rather
In sorrowful mind came to his father,
He bowed low and touched his feet with order
He said to his father, Revered Sir,
You told to have instructed me.
Had I completed, my studies in all
I would have not have been led to fall
Before the Kshatriya, a king of Panchala.
For not answering his question of sort.

Svetaketu then repeated those questions to his father.
"As you stated these questions to me" said father,
Let me assure you none is known to me.
Had it been known, I would have taught you freely.
On this Gautama went to king's place,
Where king showed him proper respect and grace.

When Gautama arrived at the palace,
King met him with good grace,
And escorted him to the place of rest,
Which was meant for receiving distinguished quests.

Next day the king came to assembly,
Gautama too joined the Saints' company.
The king said to him "Guatama, Sir,
Ask of me a boon of human wealth."

Guatama replied:

May human wealth remain with you.
Tell me what was addressed to my son by you.
The king said with tone benign;
"Stay with me for a long time."
What you want from me to learn;
This knowledge didn't reach any Brahmin.
It was only Kshatriya informed;
Thus among all people, to Kshatriya belonged.

Before receiving instructions one must design
To live with a teacher for definite time.

Gautama fulfilled all obligations of ethical code,
Whatever the king of Panchala wanted to enforce,
As a teacher and then started with the last
Question which was taken first of all
To make his understanding clear,
And bring him to the knowledge near.

FIVE FIRES

(1) Yonder world. (2) Prajanya. (3) The Earth. (4) Man. (5) Woman

(I) Yonder world is the sacrificial fire. (Yonder world= Dhu loka= heaven)
It consists, O Guatama, in its entire.
The sun, the fuel, the rays, the moon and stars;
The smoke, flame, the embers and sparks.
In this fire gods offer faith
As oblations, and the gods are said,
The senses and their cosmic form.
The liquids that are offered become deform.
When rises up as volatile becomes subtle.
This is called faith. This liquid results
In the production of acqeous loon (body)
Which enables him to live in the world of moon.

(II) PARJANYA – the god of rain
Parjanya is a fire and god of rain,
Air is a fuel, as the wind strikes against
The clouds, which burnt into rain.
Lightning is the flame,
Thunderblots are its sparks.
Therefore, mediate on Parjanya- the supreme light
As a sacred fire of the Agni-hotri sacrifice.

(III) EARTH (Prithvi)
The Earth, O Guatama, is the third fire.
The years are its fuel, smoke-Akasa entire;
Because the Akasa has risen from the Earth
As smoke rises from the fire-hearth.
The night is its flame, as bright flame
Looks like fire, so is the Tamoguna (darkness)
Of Earth looks like non-luminous.

Suppose the flame kindles the earth,
Enables it to produce vegetables and grain,
After passing away the heat, dust and rain.



September 1973

Message of sages from Tapovana

CHHANDOGYA UPANISHAD

Part V. Chapter VII-X.

FIVE FIRES continued

The Dishan are the embers dark. (Quarters)
Intermediate quarters are the sparks. (Kones-)
In this fire the gods oblation introduce
Out of that offering the food is produced.

(IV) THE MAN AS FIRE

O Guatama, man is a fire,
His speech is the fuel,
His prana is the smoke,
His tongue is the flame,
His eyes are the embers,
His ears are the sparks.

How?

Speech is the fuel, it makes the man shine,
Eminent, distinguished, discriminate and kind.
It proceeds from the mouth of the bloke. (Person)
The tongue is flame as being red,
These both have same colour bed.
The eyes are embers, depending on light;
Embers are support of fire, as the eye of light.
Ears are sparks, because sparks are scattered,
So ears turn all-round for sound to cater.
In this fire gods offer libation as food,

Out of that offering the semen is produced.

(V) FIRE AS WOMAN

Woman, O Guatama, is a fire.
Her sexual organ is the fuel of desire.
What invites is the smoke of that fire;
The flame is the vulve of colour red,
What is done inside is the embers scattered.
The short pleasures of cohabitation are sparks,
Which like glow-worm light goes out in dark.

In this fire gods offer semen, water transformed,
Out of this libation's offering foetus is formed.

BIRTH AND DEATH

The fifth libation of water creates a man.
The foetus enclosed in the membrane,
Having lain there for 9-10 months is born.
But the manner of its exit from womb's bond
Is painful, disgusting and shocking,
While Jiva's mind is meshed with rocking.
The birth is the result of past actions,
It is committed to wordly life because of ignorance.
It lies in the womb till the period is matured,
Surround by unclean things, forgetful of divine nature.

Water, liquid offering, serve as "faith",
When it successively offered in the blaze-
The sacrificial fires of heaven,
The rain god, the earth, man and woman
Out of these offerings are produced.
In the gross form these are deduced
As moon, rain, food and semen,
And the fifth to be called a man.
Thus the fifth oblation- water.
Transformed into semen and offered
In the fire of woman,
Which assumes the form of human,
And speaks with a human voice.

Through the libation of various forms
Faith, the moon, rain, food and semen are produced.

The fire of funeral pyre
Has been previously sun,
The rain god, the earth, woman and man.

Thus water comes in the fifth libation,
Is called a man and the transformation
Is called "faith" of the said libation
For physical life, the birth
Is the cause of great disgust.

While taking birth,
He lives on earth,
Whatever the length of life he got,
Through prarabadha- the actions past,
Which have determined the present life
Which lasts till exhaustion
Of the past accumulated actions.

Death

But when he is dead,
His past actions come to an end.
The relatives carry him to the pyre,
There he is cremated in fire;
From which he has been produced
To which again he has been reduced.

They carry him to be offered in the fire,
There that fire becomes his fire,
And the fuel, flames and smoke
Along with cinders and sparks;
They all become his, and he is in these all.

In this fire gods offer the man
As libation, out of that offering man
Emerges in radiant splendour.

According to Vedic conception,
The man desirous of liberation
From entangled world of destruction
Should regard the various stages
Of soul's journey in his mental image.
These are sacrifices as told by sages.
One of these is sexual act,

Which gives the soul physical
Embodiment on earth.

The true nature of soul is omniscient, (Sarv Antaryamin)
Omnipresent, and spirit effulgent.
But on account of ignorance dusk,
It is committed to the life of world.

Epitome:

This chapter described through the story of Svetaketu who went to assembly of learned sages called by king Pravahana of Panchal, where Svetaketu failed to answer the questions put by the king. His father Guatama then went to attend the assembly. The king becoming teacher described the knowledge of FIVE FIRES which is designated as a sacrifice with its appropriate fire, fuel, smoke, flames, embers sparks, and oblation. In the fifth oblation the soul assumed human body. The cremation after death of the body is also called a sacrifice. Now the next chapter will speak of the various paths followed by the souls after death.

Please don't throw away these series as theses are of great value to human life for the aspirants.

VARIOUS PATHS FOLLOWED AFTER DEATH

Question: "Do you know what place man go after departing from here?"

Answer: Various paths followed after death.
The house-holder aspiring to higher world,
Should know the doctrine of "FIVE FIRES" well.
Those who dwell in the forest, and there practise
Faith and austerity follow the path of light.
There from light, they go to day,
From day they make their way
To the bright half of the moon.
They then, cross this passage soon
Towards the North, where the sun
Goes, in the "Uttarayana months"³⁸.

From these months to year, from year to the sun,
From sun to the moon, from moon to the lightening.
There a person who is not a human being,

³⁸ Uttarayana is the period between the Makara Sankranti (which currently occurs around January 14) and Karka Sankranti (which currently occurs around July 16)

Meets him, greets him and leads him
To the abode of Braham.
“Devyan” this path is called,
Which path is the path of gods.

PITRIYAN course

Those who live on populated earth,
Perform sacrifices, undertake works
Of public utility and give alms
For earning name, fame and reception warm (where wine is served)
Those people go to the path of smoke,
From the path of smoke to the night in most;
From that darkest night, to the dark half of the moon,
From the dark half of the moon, to the six months of gloom.
During which, the sun in south appears,
But they do not reach the year. (i.e. they are far from divine vision)

Both ways of gods and sires
Separated at the funeral fire. (Important to note)
Those who follow southern path
Go to the solstitial arc³⁹
Without going through the year,
They ultimately in Chanderloka appear.

Through these months of southern path,
They go to the world of Manes sharp. (Pitri loka or place of ancestors)
From the world of Manes they go to sky,
From where towards moon they fly.
There in aqueous form they remain, (water drops)
And experience pleasures they obtain.

When their bodies are placed on funeral pyre,
The offerings rise to heaven,
There they aqueous form acquire.
This form enclosing the soul,
Goes to the world of moon,
There this aqueous body experiences soon
The fruit of actions, till totally consumed
Like the oil in lamp. They again resume
To return to Earth

³⁹ Soofis call these lines Rasul Sartan, Rasul Jaddi.

To take up new birth
For new round of pains and pleasures,
For fresh actions tread to measures.

HINT FROM AUTHOR

Time waits for none,
Months, years, moon and sun,
Weather and season roll on with uncertainty
Like the turn of wheel in the lap of Eternity.

PATHS AFTER Depart cont.

BIRTH

Having sojourned in the lunar world;
Remains, till consumed their works good;
Then same way they return back to Earth;
While reaching way back Akasa first. (Space, ether)
There they become air convert.
These air converts then become smoke,
From smoke to cloud which by lightning stroke
Is converted into rain,
And fall on hills and plains.
Rain helps the food to grow,
Plants, herbs, trees high and low.
From food the semen is produced,
When in the womb it is introduced
The children are begotten of same hue. (Like father and mother)

They love to see the flaming forge, (furnace)
And hear the bellows roar.
They catch the burning sparks
Like a chaff from threshing floor.
The friends who have left come back every one,
And darkest advisers took bright as the sun.

SOULS GOING TO LUNAR WORLD ARE DIVERTED TO LOWER REGION

There are other departed souls,
Who in the lunar world don't go,
But are born straight away
Wheat, rice, maize, and barley;
On account of their past sinful actions.
They remain such till their exhaustion. (Past actions)

From bearing their fruit.
This life of theirs is numb and mute.

The other souls assume their bodies,
Such as of caterpillars and butter-flies.
During these embodiments they retain
Their consciousness and experience pain
And pleasures, associated with these frames. (Bodies)

Those who go to the lunar world,
They retain their consciousness,
As long as they dwell there
With aqueous bodies in that air.
Their experience of the journey
Of the lunar world, is like a dream funny.

But when they fall from that world,
They become unconscious and inert;
Just as, for plucking fruit, a man climbs a tree,
He is in consciousness in thinking free.
But when he falls down,
He becomes unconscious in his crown.

OR

Just as a person struck by a mace,
His whole organs of sensation face
Frost and numbness by the pain race
Caused by the blows which is carried from place
To place in the unconscious state.

So also souls decending from world of moon,
On sudden fall becomes benumbed and swoon.
This fall shatters their aqueous body,
And goes from body to body in cloudy-
State of swoon and unconsciousness.

ADVICE OF AUTHOR

Think O man:

Day by day the death is coming near,
Youth is declining and body wears.
The day that is gone never returns,
Almighty is swallowing everything.

VARIOUS PATHS cont.

Thus through the process of harvesting
Of the cereal, threshing, grinding,
Cooking, eating, digesting, becoming
Semen, and procreation or be-getting.
Through all these states the soul continues
To exist, bereft of consciousness as dew. (Subtle water form)

It remains in a state of comatose.
What a punishment it is for the soul,
Which in unconsciousness to roll:
When in its true nature, it is effulgent,
Omniscient and blissful agent

DIFFERENT PATHS ARE FOR DEPARTED SOULS

DEVYAN

It is called the way of gods,
Which is followed by ascetics at large.
Brahmcharins, Vanprastins, and sires,
Who are well versed in "FIVE FIRES"
On depart all those who go by this path
They ultimately reach to the lap of God. (Brahm Loka)

PITRIYAN or MOON WORLD (path of Manes i.e. ancestors)

Those who perform Agnihotra and sacrifices,
And giving alms are in spirit philanthropists.
After death they follow the way of Manes (Ancestors)
By which they reach the moon's domain. (Moon world)
There they experience the results,
But the residuum (what remains) bring them to earth.

DAHSHAYAN (the path for sinful souls) SOUTHERN PATH FOR BHRISHT LOKA

There are some who are engaged in sinful acts,
As a result they immediately born after death,
As cereals etc., and, having experienced the fruit
Of their actions, they again born to execute

These in human body. But those who are brute,
Wicked, and devilish in character get birth
Of beasts, birds, crawling and creeping insects.

But those whose conduct on this earth
Has been good, will quickly get
Excellent life of healthy birth,
Which they enjoy the best.

But those whose conduct on this earth
Has been evil, treacherous and worst,
Will quickly obtain the evil birth
As dog, pig, Chandala and vulture as such.

But those who realised the Self,
They go beyond birth and death.
They become free and independent,
And obtain liberation by becoming one
With ultimate goal that is BRAHM.

BHAGAVAD GITA (Chapter VIII)

Having come to Me knowing My worth
That Mahatma never comes to rebirth,
Which is source of misery and pain,
Unlasting, withal cause of sorrow main.
Having once obtained this highest goal
Becomes one with ME that blissful goal.

The worlds including sacred Lok
They all come and go,
But he who comes to Me,
Knoweth birth no more.

I tell you, O Arjuna, the time
When Yogi, path generally find.
By one this Yogi returns
The other him exempts.

Fire, light, day, the bright fortnight,
And six months of Northern path,
Going to this path that Yogi bright,
Goes to Eternal bliss while he departs.

Smoke, night, and dark fortnight,
Also the six months of Southern path;
Attaining that Yogi lunar light (Lunar world)
Returns to this mortal world fast.

Bright and dark are two paths,
Knowledge and ignorance these be called;
Thought to be world's eternal paths.
By the one goes and returns not,
While going the other returns sharp.

The Yogi knowing these two paths,
Unto delusion falls not,
O Partha,
Remains in Yoga always steadfast.

The fruit of meritorious deeds,
Mentioned in the Vedas indeed,
For the sacrifices, austerities and charities,
Yogi passes all these varieties;
By knowing this knowledge deep,
Goes to the supreme and ancient seat.

Ends Chapter VIII of Bhagavad Gita.

Lesson for human beings

The art is long but time is short.
Do your best to meet the call
Of time short. Cultivate, O man:
In you the excellent thought.

UTTARAYANA (Southern path) also called Bhrisht Loka.

This path is led by seven deadly mortal sins: Pride, covetousness, lust, anger, gluttony, envy and sloth.

UTTARAYANA: Those whose conduct here on earth
Has been evil, treacherous and worst,
Will quickly obtain the evil birth;
As dog, pig, swine, vulture and men Bhrisht (Chandala)
Chandala: those who live outside the pale of society.

DEVYAN: Those who realised the Self,
 They go beyond birth and death.
 They become free and independent,
 Obtain liberation by becoming one
 With the ultimate goal i.e. Brahm

This path followed only by sacred souls.

PITRIYAN

CHANDAR LOKA: Those who have vice and virtues equal they follow this path.

DAKSHINAYANA: Southern path or also called Bhrisht Loka.
This path is meant for dull wicked
And persons committing sinful acts. Whose vices exceed
Virtues. Those who live in openly sin.
Those who prefer wealth over God.

BHAGAVAD GITA explains these paths in this way:

The world include Brahmaloka,
They all come and go
O Kauntey,
But he who comes to Me
Knows birth no more.

The multitude of creatures,
Again and again adopt new features,
O Partha,
They dissolve at Brahma's night,
Break of day they again rise.
Therefore, verily their existeth,
Higher than that manifested.
That ever lasting perisheth not,
Even when all being dissolved.

That unmanifested "the indestructible", it is called
It is named the highest path,
That who reach it return not.
That is called the Supreme goal,

And that is my Supreme abode.

From author:

Those who neither practise meditation
Nor perform rituals nor dedication
Do not follow either of these ways
Neither in years, nor in months nor in days.
They become insignificant creatures,
Which have continually revolving features,
About which it may be said:
“Live and die” like twisting thread.
This is, therefore, called third place,
Which is to lower stage relate.
Let the men despise this course (such birth)
To get away from sinful acts by inner force.

VARIOUS PATHS AFTER DEATH

On Earth join O creatures all,
To extol Him first, Him last,
Him midst, and without end.

Because those who proceed by Southern path,
Return back to earth, those all past (who died)
Those who were neither rituals nor philanthropists
Could not go to moon world such anarchists. (Disobedient to law of nature)
There is no mystery of nature or chance,
No one, in particular place, is born.
Every birth is regulated by past doings,
So conditioned that one gets such environment.

Upanishad continuing

Regarding men's destination after death,
The king answered that some go for birth
By way of manes to Chandarlok,
Some by way of gods to Brahmlok;
Some through the way of Southern path,
For insignificant birth, they again fall. (Come to earth)

These paths are separated for destination
At the funeral pyre, for determination.

It is why Chandarloka never become full
Even qualified souls nev'r there dwell,
While those who do go finally return to earth.

Therefore good persons cultivate feeling of disgust, (Vairāgya)
In them for this phenomenal world,
They constantly pray that they should not fall
Into the terrible ocean of birth's jal. (Net)

These four are of worst sinners

The man who steals holy Brahmin's gold,
And in drinking liquor he is bold.
He who dishonours his teacher's bed,
And he who kills the person sacred. (Even tormenting is equal to killing)
These four never escape from fall
For taking up birth of Chandal (outcaste, void of Society's pale)
Falls also in the misry and vice den. (Adopts gross immoral habits)
But he who knows the FIVE FIRES
Is not stained by sin that holy sire;
Even though he associates with them,
Because he moves in the attributes mind stemmed. (He holds up his mind from
acting undesired things)
He becomes pure and clean,
And obtains the world blessed that Dean. (Sacred man)
He who knows this (FIVE SENSES)
He who knows this.

Here ends the Chapter Ten of Part Five of the CHHANDOGYA UPANISHAD.

Please preserve these chapters for
future guidance because these are
valuable teaching for human beings.

CHHANDOGYA UPANISHAD

Part 8. Chapter VI.

Message of sages from Tapovana.

COURSE AFTER DEATH FOR THE ILLUMINED SOULS

Arteries of the heart are filled with essences
Of brown, white, blue, yellow liquid substances.
These colours are of the sun in yonder region,
Which can be proved through prism.

All these arteries proceed from heart,
Spread all over the body in small and large,
Like the sun rays proceeding from the sun,
Spread all over the globe as light spun. (Collective light)

The heart is of lotus shape;
For meditation is a good place.
The arteries in the body all over run,
Have their connection with the rays of sun.

As long high way between two villages run;
That yonder and this one, (yonder=far, this=near)
So do go to both worlds
The rays of the sun,
That yonder and this one. (Yonder=Solar orb, This one=this body)

They start from yonder sun, (They=rays)
And into the arteries they run;
They start from arteries,
And enter into the yonder sun.

When man is asleep
With senses withdrawn deep. (State of sound sleep)
He sees no dream of varieties,
As he entered into arteries.
In this state no evil touches him
For he has obtained the light of sun. (He=serene)

At the time of death

He, when becomes weak;
His relatives around say in voice meak:
“Do you know me? Do you know me?”
So long he has not departed from this body grim;
He knows around him all his kith and kins.

From this body when he departs,
As a ritualist and ignorant of God.
He then goes upwards by the rays
Towards the worlds he has gained
By his meritorious and vice works,
Performed before departure from this Earth.

But if he is knower of Self;
He goes to Brahmloka direct.
The doors are opened to him;
That who knows his self and Brahm. (God, Allah, Parameshwar)
But if he is ignorant of Brahm
The doors are closed to him.
He attains lower region for rebirth,
Because he didn't proceed from artery of head.

Those who realise the Self,
They go beyond birth and death.
They become free and independent
Obtain liberation become one
With the ultimate goal- Brahm.

Auspicious Artery of head.

Hundred and one arteries are of the heart,
One of which “Shushuma” by Yogis called.
The departing Yogi pierces the crown of head,
Goes upwards through “Shushuma” after death.
He attains the relative immortality,
Which is obtained through this artery.

IMMORTALITIES

There are two immortalities to know.
One is relative immortality which flow
In the enjoyment of immortal souls;
While dwelling in Brahmlok.

Other is ABSOLUTE IMMORTALITY.
Which is, beyond birth-death, Eternity.

OTHER ARTERIES THAN SHUSHUMA

Other arteries take the souls
To different directive goals,
And serve the channels for
His, from body, depart.

WHO IS A SERENE / YOGI?

He who has reached the perfection.
Whose mind has proper direction.
Who has constituted supreme consummation (i.e. goal of perfection)
Of Yoga of knowledge;
That serene/yogi is the Dean of this college. (On this earth)

DEVYAN or PITRIYAN

Who has endowed with pure reason,
Takes light and Sattvik food of season. (Sattvik food=pure vegetarian)
He lives in lonely and sacred place,
Renounced object of senses for solace,
Having restrained the senses and mind,
From functioning the multiple designs.
He controls also body, speech and mind,
And possesses the spirit in him divine.
That Yogi through Shushuma shrines.

He takes firm stand on dispassion
After eradicating the prejudice and passion;
Constantly absorbed in Yoga of Meditation, (DHYANA YOGA)
He has abandoned egoism, violence,
Greed, lust, anger and arrogance.
Destitute of feeling meum and is calm
Such Yogi goes up through Shushuma -Devyam,
And becomes one with Eternal free from bonds.

He is fearless and has absolute purity of heart,
In the Yoga of Wisdom he is steadfast.
Constantly absorbs his Mind in meditation;
This Yogi reached the point of Self Realisation.
He is liberal in alms, contact of senses restraint

And from malicious gossip he refrains.
Worship of God is his sole object,
Also studying the scriptures,
And straight forwardness.
He is harmless by non-violence in thought,
Words and deed. He considers his moral art
In truthfulness, and genial in speech.
Absence of crookedness is his creed.
Moderate living and compassionate to each.
Vigour, fortitude, forgiveness and purity,
Absence of fickleness, pride and enmity.
These virtues are found in Yogi of divine qualities,
Who is born with divine properties.

They by cracking crown through Shushuma depart,
By courses of Devyan they reach Brahmloka's Hall.
Some of them go to Chanderloka by Pitriyan path
Who for taking good birth again on Earth fall.

At death some of the above are virtuous souls
Go by way of Uttarayana to Brahmloka
Some of less virtuous and go
By way of Pitriyan to Chanderlok.
The demoniacal group of souls
By way of Southern path go to Bhrisht Lok. (Third place)

SOULS GO TO BHRISHT LOKA THROUGH
DAKSHINAYANA FOR RE-BIRTH AS SUB-HUMAN BEING,
ANIMAL AND VEGETABLE LIFE.

Demoniacal Group of souls mentioned in Bhagavad Gita in chapter sixteenth
from shaloka 4 to 22.

Men belonging to demonical group,
Possess neither purity, nor good conduct.
They know not right activity, nor yield truth.
They say the world is without base,
Without God, without truth and false,
Brought about by the mutual union
Of men and women, is their opinion.

These hypocrites, arrogants and conceit,
Unwise acts, wrath and harshness form their creed.

They treat this universe without truth,
Without God it has come forth.

Holding this view, these depraved souls,
With little understanding, ill disposed.
They are devoted to fierce and cruel actions;
And are born for the world's destruction.

Surrendering to insatiable desire,
Possessed with vanity and conceit,
Deluded with arrogance and passionate fire, (Vishay vasma ki aag)
Go about pledged to unclean deeds.

Given to care-laden thoughts
That end only with their death,
Making indulgence to lust
Their sole goal,
Convinced that is all.

Caught in a myriad snares of hope false,⁴⁰
Slaves to lust, anger beyond measures;
They seek unlawful means for wealth to amass
For the satisfaction of their sensuous pleasures.

This (denotes wealth gained by foul means) today I have gained
This ambition shall I now attain.
This wealth is mine,
This shall again be mine.

This enemy I have already slain,
Others also he shall slay, this claim
That Lord of all am I,
The enjoyer of all am I,
The enjoyments are mine,
Happiness is mine,
Perfection is mine.

Wealthy am I and higher born,
What other is like unto me?
The sacrifice I shall perform,
And freely I shall give alms.

⁴⁰ man men traha traha ke bandhanbandhte rente nain

I shall be merry and glee:
Thus think deluded wisdom defeat.

Bewildered by numerous thoughts
In the web of delusion they are caught;
Struck deep into indulgence of passion appetite,
Into the foulest hell fall these contrite.

Self glorying, stubborn filled with pride,
Intoxication of wealth, perform lip sacrifice.
Possessors of these qualities,
Scorn Me in their own and other bodies.

The cruel, scorers and vilest of men,
I hurl down again and again
Into devilish or demoniacal wombs.

Having thrown into demoniacal wombs, (20)
These fools and deluded ones;
Deviate ever coming to Me,
Attain never to Me,
Sink into still lower depth
In painful birth after birth.

Triple is the gate of hell (21) (cause of pain)
Destructive of the Self-
Lust, wrath and greed, (Kam, Krodh and Lobh)
Let men renounce these three.

The man who escapes these gates (22)
Of darkness, accomplishes his welfare,
Then reached the highest state.
(This ends the demoniacal life)

Note:

1. These shalokas are taken from Shrimad Bhagavad Gita to acquaint the readers of the qualities of demoniacal life of persons which creates hell for them here and beyond.
2. Scriptures rule: according to following verses:
That who forsakes the Shastras' rule⁴¹,
And does but bidding selfish choose;

⁴¹ As laid down for self restraint by the seers and saints

Gains neither perfection's gate⁴²
Nor happiness nor highest state⁴³

3. The readers should realise themselves which path is followed by pious householders, who live a life of renunciation during the third stage.
His corpse is offered to fire, and from it the soul emerges in radiant splendour.
The soul first enters the flames, then into the day, thence into bright half of the moon etc.

Upanishad speaks of a third place,
Where wicked are born
In demoniacal forms
Of such low creatures
As mosquitoes and gnats

THE MEANS OF SELF KNOWLEDGE

Copy of letter from worthy President of India.

RASHTRAPATI BHAVAN, New Delhi March 14, 1973

Dear Sri Har Govind,

I am glad to go through your letter and the poem you have sent.

Yours sincerely,

Signed/ V. V. Giri

Mandukya Upanishad

May 1974

Upanishads

THE STATES OF THE SOUL (other Upanishads)

TURIYA- the 4th state

The fourth state "Turiya" generally called,
In which manifold universe is dropped,
And union with Brahm is gained;
In which the bliss⁴⁴ is obtained.

⁴² Returning to Brahm, as rays return to sun

⁴³ Highest good

⁴⁴ Anand of deep sleep

Consciousness slips away in deep sleep;
In waking state it comes back on mind's sheet.
When one falls asleep,
His knowledge out creeps,
Which on waking again peeps. (Emerges)

This marvellous phenomena of sleep
Is transient, immersion of the organs of speech,
Eye, ear and mind too in the Prana creep. (Dips)

Just as a bird with string tied,
To this side and that side it flies,
And having no resting-place any side
Settles down on the spot to which it is tied.

So also, my dear, the mind flies
To this side and all other sides
And having found no resting-place any side,
It settles down into the Pranas' side;
As the pranayama is the spot to which it is tied.

But it seems more natural to find
In it a past life reminiscence of the spirit divine
Consisting of knowledge giving light
Within heart of its own shine. (Brightness)
Its own light serves as a "light sheet
For itself in waking, dreaming and deep sleep."

Beside, waking, dreaming, deep sleep-perfect rest,
There is the fourth still higher condition of the Self.
It is Turiya, generally called.
In this state the Self is Lord of all.

The dreamer's knowledge is false,
The sleeper knows nothing at all.
Both go astray, where all this vanishes,
There the fourth state "Turiya" is reached.

Who is in the eye, who is in the dream,
He who is in the deep sleep, and he who is supreme-
These are his four varieties,
Yet greatest is the "Turiya" fourth.

There are three states of consciousness,
The waking during which the conscious
Of the physical outside,
Covered with darkness the Atman bright. (Ignorance)

Neither of truth nor untruth
Neither another nor of itself
Is deep sleep ever conscious,
In fourth everything ever rests. (Fourth=Turiya)

The refusal to recognise plurality
The deep sleep and the fourth are equal,
Yet deep sleep lies in slumber like a germ,
The fourth knows no slumber.

Mandukya Upanishad

Vaishvanara, that exist in waking condition,
Recognising external objects with function
Of seven limbs and nineteen doors
Enjoying what is material and adipose (gross material).
Seven limbs are: the head, the eyes, the mouth, the breath,
Middle part of the body, the kidney and feet.

Seven limbs of the universe: Heavens, sun, akasa, fire, water and earth,
19 doors= Five organs of preception, five of actions,
Five Pranas, mind, intellect, I consciousness (Ahamkara)
And Chitta (mind-stuff)

Five pranas: Prana, Apana, Vyana, Udana, and Samana.

Five organs of action (karam indriya): Speech, hands, feet, two middle part of body

Five organs of perception (gyan indriyas): such as hearing, touch, sight, taste and smell.

Please remember the above to guide you for future.

WAKING STATE: Through the help of these waking person (Vaishvanara) experiences gross objects. These are superimposed, through Avidya, upon Atman (Self).

Five subtle elements: Ether, air, fire, water and earth.

WAKING STATE

When soul is blinded by ignorance,
It inhabits the body and accomplishes actions,

By women, food, drink and many enjoyments,
It obtains satisfaction in waking condition.

DREAM STATE

He whose spirit of activity is the dream,
Whose place is the dream,
Who is wise and conscious
Of the inwards and internal objects,
He is endowed with seven limbs,
And nineteen doors with which
He is experimenter of subtle objects.

Throwing off in sleep what pertains to body,
Sleepless, he contemplates the sleeping organs;
Borrowing their light returns back
Like bird of passage, the soul to his place.

STATE OF DEEP SLEEP.

What is that state of deep sleep,
Wherein without dream one asleep.
Wherein no desire of objects creeps,
Wherein no dream one has to see.
This third state "Prajna" is called,
Highest excellence from it evolved.

Whose sphere is deep sleep,
His all experiences become bleak,
And unified, disassociated with the gross objects,
And also become disassociated with subtle objects.

In waking one perceives gross objects;
In dream he perceives dream objects,
But neither gross nor subtle are perceived
By the experimenter of both in deep sleep.

He would have guarded this lower nest by the life,
And himself rises aloft immortal from the nest,
Immortal he moves whither wills with divine message,
The golden spirit, the sole bird of passage.

Mandukya Upanishad

Consciousness associated with deep sleep known as 'PRAJNA'
Has nature which is described as:
Verily a mass of consciousness,
Who is full of bliss and experiences bliss,
Who is door to other two states,
That is walking and dream states.

He is Lord of all beings.
He is knower of all beings.
He is inner controller of all beings.
He is the source of all beings.
From him all beings appear,
Finally in HIM they all disappear.

Then a person is so asleep
That no dream, whatever, he sees,
Then he gets unity with
The breathing spirit.
The speech together with name goes to it,
The eye together with forms goes
The ear together with sounds goes to it;
The mind together with thoughts goes to it.

When awaker awakens like the sparks
From blazing-fire-wood are discharged
To all directions with the help of blast.
Even so, from the soul, the vital breath
Through sense powers, spread the worlds.
(In more concise form)
As sparks that issue from the blazing fire
The many forms and unto Him retire.

MAITRI UPANISHAD

He who sees with eye, and moves in dream.
He who is in deep sleep, and is beyond dream.
There are his four conditions he gets;
Of these Turiya is greater from the rest.

PRASNA UPANISHAD

There in sleep the God experiences greatness
Whatever objects seen or heard by the godliness.
He sees again he hears again he experiences again.
That which has been severally experienced he maintains.
To experience in different places and regions
He severally experiences again and again.
Both the real and unreal he sees all.
He sees it, himself being all.

CHHANDOGYA UPANISHAD

If during rites done for a wish
One sees a woman in his dream
Success he there may recognise
In this appearance of his dream.

MANDUKYA UPANISHAD

On account of short time
Between waking and dream designs,
To go and see the objects of dream,
Nor does the dreamer, when on waking scene
Finds himself in the places of his dream.

The etymological construction of the very term UPANISHAD
Upa+ni+shad which means upa=near, ni=in a lower plane, shad=to sit-the
knowledge that is to be gained through hearing from a Guru by sitting near him,
not with an intellectual or mental or physical attitude of equality but with a
devoted attitude of submission, reverence and respect.

MUNDUKYA UPANISHAD (Vaithathya Prakarna)

Here Acharya Shri Gaudapada takes us to eternal Bliss. Karika the illustrious
Seer explains clearly and proves with various logics that this Universe nothing but
a dream because all worldly objects are momentary and not real, and such
momentary worldly objects cannot prove to give us Eternity. Brahm is Eternal
Bliss and is not like momentary world-of-objects.

MANTRAS:

[II-4] Different objects cognised in dream are illusory,
They are so perceived to exist transitory.
The objects in the waking state are also so illusory.
[II-5] Thoughtful persons so often relate,

Sameness in waking and the dream state,
On account of similarity of the objects,
Perceived in these states with their effects.
The difference is limitation of space,
The dream objects are seen within dream place.
[II-6] That didn't exist before and in the end,
Is equally so in the middle and present.
The objects of waking state are unreal,
Yet they are seen as though real.

Illustration

A piece of rope by illusion appears to be a serpent,
Although a serpent in rope was neither present nor absent.
It neither existed in the beginning nor in end.
It was mere illusion and mind's trend,
Which is dissolved in the right condition of rope;
That which did not exist before,
So, the unreality of the waking state objects
Is known to those who have realised the Self,
And recognised the illusoriness of objects.
The waking state is only a trick of mind,
As the Eternal and all pervading Reality is Atman divine.
The object of waking state serve the purpose of life,
But the experiences of dream it they deny.
They are illusory in both states' trend,
As having their beginning and an end.
Here the objector believes the waking state real,
But Master, by philosophical arguments proves unreal.

[II-7] Objector:
In waking state the food appease hungry
Drink slakes thirst, and carts rumble.
Therefore, objects perceived in waking state
Are real, compared with delusory objects of dream make.
The objects having beginning and end are
Transitory and have no reality therefore illusory.

Master hints at:

Outwards the Creator pierced the holes,
Therefore, men look outwards, not inwards;
The wise man right within sees the Atman,

Fastened his gaze on himself, seeking the Eternal.
Avarta Chakshu (turning round the eye)

Note: You are welcome to call the hymns in adoration of Lord Rama, Krishna, Shiva, Vishnu and so on, if you are interested. Life according to Vedants in 40 series too available.



June 1974

Mandukya Upanishad

Chapter II.

VAITHATHYA PRAKARANA (Unreality of objective world)

Mantras: Author Rishi of old Shri Gaudapada (ancient Philosopher)

[II-8] Whatever objects in dream are perceived,

Their attributes is mere appearance of deceit.

They are of such nature as not easily met

With waking-state results and yet

Owe their existence in practical condition

In which dreamer's mind acts for some duration;

As in the case of dwellers in heaven.

The dreamer associating himself with dream condition

Experiences those objects; as one with instructions

Goes from place to place,

And sees the objects of that place.

Objector: why? Another objector: Because this illustration is inapplicable.

Master: You objectors look again;

Novel attribute is mere quality of dream

Of the experiencer, in the state of dream.

Appearance of certain things in the waking-state,

As mirage in desert, and the rope as a snake.

Similarly the novelties experienced

In a dream are merely experiences.

As the objects of dream state are unreal.

The novel attributes are a mere quality

Of dream experiencer, because of its unreality

As dwellers of heaven and possession of thousand eyes,

Riding on four tusk elephant and falling from sky.

The unique things of this kind,

All creations of dreamer's mind.

[II-9] Even in the dream state itself

Anything imagined by the inner consciousness,

And experienced by the dreamer is unreal.

What is cognised outside of the dream is real,

But in truth both are known to be unreal.

The things seen in the dream
Are grotesque and too strange.
Those strange visions that of dream
Is because of peculiar condition of dreamer's beam.
Thus in the waking state; state designs
Are imaginations within the mind.
This experience of the mind is unreal.
But what is experienced outside by the mind,
Although appears to be real but held to be equally unreal.

Objector: It is illogical to say that waking-state,
Is false as a dream of dream-state.
We can't compare dream with waking,
As in dream, the mind peculiar scenes is making.
The sage then says:
[II-10] Even in the waking state
In the inner consciousness what we create
Is false, illusory, unreal to estimate.
But whatever perceived by the eyes
Is to be treated as true to our sight.
Both the objects of waking and dream state,
World-of-object and world-of-thoughts they relate.
Both are false, as these are seen
Like the objects on magic screen.
If, in dream, the real unreal worlds are false,
So in waking, the world of objects and thoughts
Must be equally treated untrue and false.

The world of delusion

[II-11] Question by objector:
If all the objects in both the conditions,
Are cognised as unreal and mere additions
Of illusory, then who perceives them all
The world-of-objects and the world-of-thoughts
There must be some Reality behind it all?
Now the objector is seeking clarification by
Enquiring that, if everything is unreal, there
Must be some Reality behind it all; then who
Is the perceiver of the objects?
[II-12] Sage Answers:
The Vedantic philosophy holds its decision,

That by the power of Its own delusion
The Atman, the Self illuminous
Imagines in Itself all the objects,
And its individual experience, in twin
Worlds outside and dream within.

It alone is the knower of objects
So created by this Pure Consciousness.

[II-13] The Lord, the Atman, with his mind
Turned outward, imagines objects of designs,
Both of multiple world of outward,
And of dream the inner world;
Which are already there in his mind,
As vasnas-desires of numerous kinds.

The Atman again turns within his mind,
Imagines the ideas of objects of various designs.

[II-14] The world-of-objects and the world-of-dream.

Both states are mere imaginations to deem.

One is cognised within the heart,
As long as the thought of them last;
And those that are perceived
By the senses, is nothing but deceit.

The waking state world is more real,
Because it too depends upon blear-
Eyes with two points of period of time.
Defined below these “two points of time”

As Bhagat is waiting for the train,
He till then, at station will remain.

Here Bhagat's departure is governed by another accident-

1. arrival of train

2. Which depends upon another period of time.

Whereas in case of world-of-dream,
That is the only mind what is seen
Only for such time functioning the mind
So long thoughts remain in the mind

Waking state is also imagination of mind
The objects like dream-world designed
Are mere concept of the mind,
Which is Reality and not a theory blind.
Objector:

The objector now raises argument to show distinction
Between the world-of-thought and the world-of-objects
And there to Master answers thus.

[II-15] The objects appear inside the mind
Are manifest with their isothermal line.
The objects that outside vividly shine
Are all creation of imagination of mind.
Their distinction is traded in sensation,
And difference in the organs of perception.

The things in mind called mental impression,
They have obscurity and great depression,
While externally, as object of sense of sight
Exist in the outer world looking bright.
World-of-thought is therefore, unmanifest,
And the world-of-object is fully manifest.

The objector, therefore, claims his assertion,
That external world has more Reality for perception,
Then the dream-world is for his admission.

[II-16] Objector:

If everything is subjective and objective-world,
Is nothing, but imaginations, as above said,
Then what is source of imagination, please tell.
Because it can't be merely the mind,
As mind being inert cannot alone shine?

Sage Guadapada answers:

First ego-centric attitude is projected,
Then in mind awareness is reflected.
Then follows the imagination of subjective
And objective entities of species descriptive.
This ego-centric idea born with concept
Of separateness, the mind then rose up
And awareness was reflected on the mental pool
Of its own thoughts flow in direction that suit;
And ego-centric-entity seemingly real
Changing its character, nature and behaviour
According to its mental condition,
And the nature of its imagination.

[II-17] In absence of knowledge of real nature of rope,
Severals in hazy darkness differently it they spoke:

The first said 'It is a piece of stick'
The second said 'It is crack on earth'
The third said 'No it is a snake'
The fourth said "It is a water line from lake."

So the Atman is imagined in various ways,

Prana, mind, intellect, and body, it some say,
Variation of Atman's allotrophy, ignorance betray.

In dark the knowledge through sight becomes dim,
And the real nature of rope becomes so indistinct
That we misunderstand it to be a serpent.

Now the serpent's form and shape,
Are imaginations of mind's shade,
Superimposed on the reality of rope,
And diverted the snake sight to denote.
[II-18] When the real nature of rope becomes known,
All illusions about it are flown,
And there arises the belief and conviction
Of unchanged rope and its only existence.
Even so, the Atman is the nature of conviction. (Atman=Self)

From chapter of Advaita Prakarana

[III-30] It is no doubt that the non-dual mind
Appears itself dual in dream plurality entwined,
Likewise Reality, which is non-dual creates
Multiple world in the waking state.

Philosophy according to Gaudapada, is an interpretation of the totality of human experience or of the whole life from the standpoint of truth.

In dream-state whatever is perceived,
Nothing but what one's own mind deals,
So too in the waking-state the world outside
Is nothing but his own mind glides (silently moves)

When he is awakened, he realises
That non-dual mind is mechanised⁴⁵
Into various delusory objects
Of dream-world through its effects.
Similarly on our awakening, we too realise
That the pluralistic world of outside
Perceived, is nothing but the waker's mind
Agitated by its own inner commotion to design,
And spread out with its own ignorance,

⁴⁵ Hindi: Yantar Chalit

In illusory nature as of dream experience.

[III-31] Whatever that is perceived in this world,
Moveable and immovable dual objects⁴⁶
Is nothing but the perception of mind,
For plurality-duality is not perceived,
When performance of the mind has ceased.
Mind alone appears as dual object
Like appearance of snake in the rope.
All this duality is perceived fine
By the imagination of the mind
Is, in reality, nothing but the mind.

[III-32] When the mind does not bring forth,
The imaginations' store any more,
Because of knowledge of Truth,
Which is Atman-Pure Conscious;
Then it ceases to be mind of perception
For it has no object for its cognition.

How does the mind become naught?
It is thus replied by sage of perfect thought:

The Atman alone is the Reality like 'Clay',
All modifications are mere name to say.
The pots, jars, plates are made of clay,
These all are nothing but the clay.
These all are shapes of real-clay.
Thus the mind having attained
To all knowledge, does not gain
Anything to imagine, as there remains
Nothing for the mind to campaign.

[III-33] Question: If we consider illusory, all this duality,
Then in presence of such plurality,
How is the knowledge of SELF to be realised?
By the sage of old, it is thus replied:

The knowledge which is unborn, changeless,
Absolute, all pervading consciousness.
It is free from all imaginations,

⁴⁶ Creatures and inert. Hindi: Char, Achar

And beyond all qualifications.
It is always inseparable from knowable (=Brahm)
Non-different from Brahm-object realization.
Brahm is the sole object of knowledge,
Birthless is known by birthless knowledge.

By the knowers of Brahm, it is often taught
That knowledge is mere Essence of thought,
Which is unborn and free from imaginations,
Non-different from Brahm and beyond qualifications.

Epitome. The mind becomes identical with Lord of Universe (In Vedantic language called Brahm) when it is free from all duality of cognition. The cause of duality is ignorance. Your suggestions, in this respect, are cordially invited.



July 1974

Mandukya Upanishad

Chapter III (Advaita Prakarana) = Non-duality

Mantras:

[III-37] "SELF"

This Self is beyond all mind's Acts,
It is all peace and ever effulgent:
Free from fear and activities insurgent.
Attainable through poised intellect,
Free from agitation and vibrational effect.

When the intellect is completely at rest,
Then the pure Awareness comes to illumine itself.
So long thought-vibrations behest,
And idea-agitations in intellect rest.
The awareness illumines the agitations,
And we can only become aware of intellectual ideations.

Note for giving meaning:

- Ideations: Power of intellect to form ideas and to exercise such powers.
- Infinite cannot be defined in term of finite.

- When the mind is at rest that is the experience of the Self.
- Deep Sleep = condition of a casual body wherein the sleeper takes rest.
- Sleepness = Ignorance, delusory perception.
- Dream = projection of mind.
- Ignorance = Non-apprehension of Reality.
- Name and form = Pluralistic delusory world.

[III-38] Going in Brahm stops all mentations.

There is neither acceptance nor rejection,

There is no perception nor mind's projection.

The knowledge then establishes in the Self,

And attains the state of birthless.

Unborn, sameness and changeless.

Meaning of some of the above words used:

Birthless: Immortality

Mentation: Mental activities or activities of the mind.

Pure Awareness: When individual by identification absorbs in the supreme then is the vital experience of Pure Awareness.

[III-39] Though the Supreme Reality is such yet.

This Yoga which, with anything, is not in touch

Called also the touch of untouch

Is hard to be attained by all seekers,

Because its comprehension is not cheaper, (easy)

The Yogis devoid of knowledge, shrink from it,

Which is free from all fear, for they think

That this Yoga brings about the destruction of Self;

Although, in reality it is fearlessness.

Meaning of words used above:

- Yoga = Union
- Gyan Yoga. Union with God through knowledge.

Wherever it is used above it means Gyan Yoga.

What is fearlessness: Attaining of Supreme Power.

[III-40] The Yogis who do not follow the path

Of Gyan Yoga, described in Karika, are

Caught in meshes of traversing the real path

Leading to Truth, and apprehend fearlessness.

Destruction of misery and knowledge of Pure Consciousness

Through the process of control of their mind,

But everlasting peace⁴⁷ through this they don't find.

State of mind is containing.

[III-41] (iii)

If sadhak wants to bring the mind under control,
And wants to check up its agitative role,
It is only the spirit of unrelenting force:
Like that which is required to empty the ocean
Drop by drop with the blade of Kusa grass operation

Note: If yogi depends upon suppression of mind, he can never attain eternal Truth by his yogic method. Gyan yoga is the only royal road for the attainment of eternal Truth and peace.

[III-42] The mind distracted by desires,
And enjoyments, is withdrawn from fires (passions)
By proper means, brought under control
So that it may not enjoy pleasures any more.

Even in the state of deep-sleep
The Laya state it too creeps.
This state is as dire, (harmful)
As the effects of desires.

Note: As the mind is engaged in objects of desires
Is to be controlled, so also the mind in deep sleep
To be disciplined. What is that process?
It is being stated in 43-III

[III-43] Turn back the mind from enjoyments and desires,
Remembering that everything, whatever one requires
Is full of misery conceived through ignorance,
They produce sorrow because of dissonance, (disharmony)
And their existence being impermanent.
One experiences grief when they disappear,
And boredom (wearisomeness), if they too long appear.
When everything is unborn-Brahm to deem,
Then born duality will not be seen.

Note: Discrimination and detachment are the effective means to the control of the

⁴⁷ Moksha

mind, as:

[III-44] The mind becomes inactive,
Arouse it from Laya (Smadhi) to become active.
In this way the depressed mind,
Whatever seeds of attachment-way it find.
When this mind sameness attains
It should not be disturbed again.
As without knowledge it contains,
The seeds of attachments with taints.
These seeds are desires and enjoyments
And inactivity-deep-sleep employment.
From this state also, bring the mind
With care, to the realisation equilibrium.

Note:

Equilibrium: Non-dual Brahm has sameness throughout.

- Arouse from Laya: This is another state of mind. In this state the mind is raised from the state of inactivity. It is also withdrawn from objects

Note from last page:

- Asparsa Yoga: Indicate the process of renouncing.
- Hatha-yoga: Method of control of breath through Pranayama.

This chapter has total 48 Mantras, others to follow in next issue along with Mantras of “Fire-brand”.



August 1974

Mandukya Upanishad

Chapter IV: Quenching Fire-brand

Meaning of UPANISHAD: Secret meaning for secret instructions and final goal of aspiration. It deals with the soul after death.

Mantras:

[IV-30] Unreality of world
If, as dualists assert and contend,
That the world has no beginning but end,

Then cannot be eternal;
Because it has its terminal.
However, this world is perceived to exist
So long the bondage of Atman persists. (Atman=Self)
But, when, the Liberation is attained
Bondage to Atman can't be maintained.
Because;
When knowledge is gained,
The ignorance cannot stand.
So this world has its beginning,
Therefore, has, too, its ending.

THE WORLD SEEMS REAL DUE TO DELUSION AS WATER MIRAGE.
If dualist thinks, he sees such existence,
He is victim of delusion and inconsistency.
The water of mirage is similar instance.
The water of mirage has no existence
Prior to its perception by delusion.
It exists not when vanishes the illusion.
The water of mirage has no real appearance.
It is seen from distant because of ignorance. (Hindi = Bharam)

If the idea of Liberation is accepted,
As conceived by opponent and asserted,
Then it, too, would be not in existence,
All perceptions of its existence are delitescence. (lop ho jat hain)

[IV-31] Unreality of objects of sight
That which does not exist in the beginning,
Equally so in the middle, and its ending.
The objects we see are unreal
Yet they are regarded as if real.

[IV-32] Beginning and end are unreal.
Waking experience of utility of objects
In dream such experience contradicts.
As they have their beginning and end;
They are illusory/ unreal to contend.

[IV-33] The following verse shows that the birthless and non-dual Brahm alone exists.

All entities are unreal in dream,
Since within body they are seen.

They all have their beginning and end;
In waking and dreaming states trend.
It is not possible for them
To exist in non-dual Brahm.
Brahm is indivisible and homogenous⁴⁸,
And is beyond all dual experience.

[IV-34] The preceding verse is explained further
It is not possible for dreamer to act,
As to go out and reach the dream=object.
Since the requisite time is involved
In the journey which cannot be solved.
Thus the places come about in dream
On awakening these can't be physically seen.

Only his playground is seen here,
He himself is not seen anywhere.

⁴⁸ Epitome: Entities: Physical objects. Dream=Internal state of mind.

Mandukya Upanishad

Chapter IV: Quenching Fire-brand
ALA'T SHANTI PRAKARAN.

[IV-35] DREAM EXPERIENCE IS UNREAL

The dreamer on being awake,
Realise the illusoriness of all the shades;
He experienced in the dream-state.
The conversation he had with friends,
Becomes meaningless when dream ends.
Further, he does not possess anything to be seen
In the waking, which he had acquired in dream.

**WAKING EXPERIENCES, ON ACCOUNT OF THEIR SIMILARITY TO THE
DREAM EXPERIENCES, ARE UNREAL.**

[IV-36] The body active in dream is not real,
As the other physical body lies sleeping in its near.
Both are unreal and different to each other,
One is dreaming and waking state is the other.
All these perceived objects are mere state of mind;
The experiencer unreality in all these finds.
So whatever in both states cognised by the mind
Both waking and dream experiences are unreal designs.

THE OBJECTS EXPERIENCED IN WAKING STATE ARE UNREAL
Shows the following verse for its reason.

[IV-37] The experience of objects in dream place,
Is similar to the experience of waking state.
Therefore, the waking state experiences
Are the cause of dream experience.

COMMENTS BY SWAMI SHANKARACHARYA.

Unreal are the objects perceived in waking state.
These objects in the dream, the dreamer creates.
He sees the subject and object relation
By the cause, he also sees their operation.
It is regarded the waking state
And is the cause of dream state;

Because the dream experiences
Are the products of waking appearance.

Since dream is dream's private experience,
Waking state being cause should be private experience;
Waking state is real to the perceiver of dream.

The waking state appears real,
Who bears in mind an idea clear
That dream world is also real.
He seeks cause for the dream
Taking waking state as its cause to deem.
Waking state deems real by the perceiver
Of dream, who takes dream to be real.

In the dream, the dream objects
Appear real when their existence reflects.
Hence the dreamer regards,
The dream state as waking snap shots.
One knows unreality of dream state
From the experience of waking tastes
As a matter of fact one is aware
Of succession of waking fair.
When we know previous waking state
To be unreal, we call it dream state.
Without dream state to be a real show.
The waking state appears real
To him who looks upon dream as real.

If thou wouldst master care and pain,
Unfold this chapter and read again and again
Its blessed object thou soon shalt see
The past, the present, and the days to be.



September 1974

Mandukya Upanishad

Chapter IV: ALTHA SANTI or Fire Brand
Proving what we see is all unreality

Mantra [IV-45] (Continuing)

Birth of Devadatta

Devadatta is born as fair and tall,
Who moves about with and without call,
Though he is free from all notions
Of causality created by Maya-creation.
It is the same as non-dual Atman- unmanifestation.
Which is beyond all casual relations.

[IV-46] The consciousness -soul has no birth,
All souls in beings are free from birth.
Those who know this factual truth
That non-duality is the Self;
They do not fall in dolorous pitch, (Calamity)
Because they shunned the false knowledge such
That consciousness is not the essence of Self.
Which is free from appearance as birth.

It is BIRTHLESS AND IMMUTABLE CONSCIOUSNESS THAT APPEARS TO BE
OR TO MOVE but CONSCIOUSNESS HAS NO VIBRATION.

[IV-47] As the movement of fire-brand
Appears in straight and curved forms,
And moves in circle by the move of hand,
Its movements appear on a wand.
So also consciousness when set in motion,
Appear moving forward, behind and in rotation.
This illusory phenomena perceived
By perceiver, which in reality is deceit.
There is no motion in consciousness,
Whatever appears is due to ignorance.

CONSCIOUSNESS is all peace described in following illustration:

[IV-48] When fire-brand is not in motion
Becomes free from appearance with fashions.
No figure is seen when fire-brand is at rest,
So consciousness is free from appearance as birth.
When consciousness is not in motion,
It remains free from all appearances
That is changeless and effulgence.

Motion in consciousness is due to ignorance,
As consciousness itself is free from vibration,
Birth and appearance.

Ignorance -Avidya has two powers,
The veiling power and projection power.
The first conceals the true nature of Reality,
The second creates various forms of unreality.

Comments: In the above Mantra we find how Pure Consciousness, changeless though it be, seems to be changeable and moving. In order to explain this seeming change in the unchangeable, we cited the instance of fire-brand in motion. When vibration ends in the said fire-brand, then all different shapes and forms that we see by ignorance get merged in the glowing end of the fire-brand.

Similarly, His Holiness Gaudapada, the saint and preceptor of Swami Sankara Acharya wants us to understand that consciousness fluttering in the mental zone seems to get shattered itself into various colours and forms with names constituting the world of matter. But when mind is tied up and becomes in peace, then the Self cognises the Self, in the Self. The pluralistic world of phenomena disappears as everything absorbs in the Self, and nothing but Self exists.

The above also appears in following Mantra in which it has been described with the illustration of fire-brand.

Advise to student of philosophy

Self has no vibration but the mind.

[IV-49] When fire-brand is set in motion,
The appearances seen with various operations,
Which do not come from elsewhere,
But exist in its own generative sphere.

When it is still, the appearances don't leave
The motionless fire-brand and flee
Elsewhere, nor do they enter, just
Into fire-brand itself.

Neither do they go anywhere,
As to leave the fire-brand sphere.
When the fire-brand is at rest
They do not enter into fire-brand itself.

[IV-50] The appearances do not issue out
Of fire-brand, nor they sprout,
Because they are not of the nature
Of matured substance or immature
Appearances which is result of ignorance.

The consciousness has no appearance
Like substance the appearance has no reality
By reason of its unsubstantiality.
This appearance is equally present
In fire-brand and consciousness.

[IV-51] When consciousness is associated
With idea of activity enunciated
By dream and waking states.
The appearances that seems to regulate
Do not come from anywhere else;
But from consciousness itself.

[IV-52] When the consciousness is at rest,
As in deep sleep it generally gets;
The appearances do not go elsewhere
From inactive consciousness sphere.

When consciousness is in inactive state
As in deep sleep, the forms objects
Do not leave the consciousness,
By which they perceived in waking and dream states.
In consciousness they do not merge or await
Emerging, because consciousness is non-dual,
And beyond the idea of time-space being Real.

[IV-53] Atman, being other than substances or attributes, cannot be either the

cause or effect.

In verses.

A substance can be the cause of another substance,
And non-substance be the cause of non-substance.
But the souls cannot possibly be anything
Like substance or non-substance.
The soul being neither cause nor effect
Of anything, being all pervasive Self.

Note: The consciousness is called immutable as it is free from space and time.

Due to Avidya, the idea of causality extends
To the dream-state where it is non-existent.
In waking state they are perceived in core (they are = ideas)
Being illusory as a snake in the rope.

Non substance to indicate the properties or qualities; Thus if my love for one be sincere and all out, it can generate a greater love in him. Thus love which is non-substance can create some qualities (non-substance) in another' bosom.



October 1974

Mandukya Upanishad (Gaudapada's Karika)

Chapter IV.

JHUTI MAYA, JHUTI KAYA, JHUTA YEH SAMSAH
UNREALITY OF BIRTH AND DEATH.
ATMAN BEING OTHER THAN CAUSE AND EFFECT.

[IV-54] In this way the external substances
Are not the products of consciousness, (CHITA)
Nor the consciousness is the product
Of external entities-things and objects.
Thus the wise confirm the effect,
And cause of Atman being birthlessness.

WHAT HAPPENS TO THOSE WHO CLING TO THE BELIEF OF CAUSE AND EFFECT?

[IV-55] As long as man persists
In the belief of causality, as exists,
He will find cause producing effect.
But when the attachment to causality wears away
This cause and effect him does not sway. (Govern)

WHAT IS THE CAUSE AND EFFECT?

I am doer,
I am mover.
I have done virtuous deed,
And often cling to unrighteous deed.
It is also cause and effect,
Which is result of birth and death;
When this causality falsely attribute to Self.

THE HARMFUL EFFECTS OF BELIEF IN CAUSAL LAW.

[IV-56] So long there is a faith of causality,
The endless chain of birth and death has surety.
The world for him will continue,
And the birth and death will ensue.

WHAT HAPPENS WHEN IT IS DESTROYED?

But when this faith of causality is destroyed
By right knowledge when employed,
This world will cease to exist
For want of other cause to fit.

IF NOTHING BUT NON-DUAL SELF EXISTS HOW CAN BE SPOKEN OF
CREATION AND DESTRUCTION OF SAMSAARA WHICH IS SUPPORTED BY
THE LAW OF CAUSE AND EFFECT? The answer is below:

[IV-57] All what is seen to be born,
When illusion of experience forms
Through empirical outlook caused by ignorance.
When this false knowledge gets insignificance,
Everything seems to be impermanent.
Therefore, there is nothing of eternal existence,
Because everything is born of power of ignorance.
But when all become one with Ultimate Reality,
Then all entities become ATMAN by unduality.

ON ATTAINING KNOWLEDGE OF SELF (ATMAN) THE CAUSE AND EFFECT
DISAPPEAR. How?

In the absence of birth there is no destruction,
Therefore, there is no such thing as annihilation.

Question: If nothing but birthless non-dual Self (Atman) exists, then origin and destruction of the universe becomes contradictory. In reply Rishi Karika says that from standpoint of the Ultimate Reality there is neither birth nor death. But from the relative standpoint, which conjures up before our vision the world of name and form, there is birth and death as in the case of rope lying in the way seems to be a snake. The idea of birth and death is only from relative point. Wise men see everything as non-dual Atman.

[IV-58-59] The Dharmah⁴⁹ are described to have born,
But their birth is in illusory form.
This birth is created through knowledge of non-actuality,
Which is false from the standpoint of Reality.
Their birth is like that of illusory objects,
As snake is perceived in rope that doesn't exist.

⁴⁹ Dharmah is sanskrit word means Souls

This Samsara is the product of Maya,
Has its existence like the shade-chhaya.

Its illusion has no actuality,
As its birth is mere illusory.
The birth of Jiva is like a thing,
Produced by the juggler's ring.
The magical production of mango tree
Has no real existence in the least.
Similarly the Jiva whose birth and death
Are seen in ignorance which don't exist.
But when Truth is known,
The Maya-illusion has flown.

Another illustration.

The juggler produces illusory seed.
From this seed he produces a tree
Laden with illusory fruits.
This illusory tree is without roots.

This illusory tree is neither permanent,
Nor destructible but impermanent.
So from logical point, there is no reveal
Birth and death for the objects.

[IV-60] With regard to all birthless souls,
Cannot be explained in words their roles.
We can't say about their eternal non-eternal,
As their essence consists in a mere eternal,
And homogeneous consciousness.

MAYA ACTS IN DREAM AND IN WAKING STATE EQUAL

[IV-61] As the mind-Consciousness in dream-state
Through Maya-illusion acts to vibrate,
Presenting the appearance of duality.
In waking-state too it presents appearance of individuality.
Here it vibrates with facets
Under Mayal-illusory aspects.
This appearance is due to Mayal effects.
It is no doubt that the consciousness,
Which has, in fact, non-dual aspect,
In dream appears with dual aspect.

Undoubtedly, in waking state the same Self

Though it is one appears in two aspects.

[IV-62] THAT DIVERSE OBJECTS PERCEIVED IN EMPIRICAL WORLD
ARE UNREAL IS EXPLAINED BY ILLUSTRATION BELOW:

When the dreamer wanders in ten directions
In his dreamy land for excursions
He sees the varieties of living creatures,
Born of eggs etc. in various features.
This birth which is painful toil,
Comes through womb, eggs, moisture and soil.

MIND PROJECTS IN DREAM (Next page)
MANDUKYA UPANISHAD (CHAPTER IV)

Mind is everything in the dream and waking state.

[IV-64] The beings are object of the mind
Of the dreamer, and they don't shine
Of their own apart from dreamer's mind.
Similarly, this mind of the dreamer is the object
Of perception the dreamer is mere subject.
Therefore, the mind of the dreamer
Is not separate from the dream seer.

More illustrative manner is explained as:

In dream the dream objects are
Nothing but the mind of dream seer.
The very mind which the dreamer got,
Is nothing but his dreaming thoughts.
When he says "He is dreaming" he makes it clear
That all objects are creation of dreamer.

His moving about in the world of dream
Is also nothing but his own mind seen
Acting in the dream to gain experience
If the dream world with due obedience
Of delusion projecting, which is play of mind.
In waking state too this play continues to shine.
So the mind of the dreamer is
Not separate apart from itself.

Question: Brahm is the only Reality. Nothing else is Real. All the universe,
consisting of ever-shining sun, moon and stars, is a dream- a long, long dream.

How this everlasting universe perceived in the waking state be a dream?

Answer: Sage Mandukya- Karika tries to answer this question.

[IV-65-66] The creatures, however, they may be born,
As beings, animals, plants and worms
Seeing going about in waking condition
In all four quarters and ten directions
Are but objects of perception
To the psyche of the waking person.
Similarly, the Jivas perceived in the dream
Are similar to Jivas in waking are seen.
Therefore, the creation visible to waking shine (eyes)
Are not separate to the dreamer's mind.
The waking experiences are not different
From the experiences of the dreamer's trend.

[IV-67] Both the mind and Jivas are objects
Of perception to each other as one concepts,
Which then can be said to exist
Independent to each other, they assert.
But wisemen all this on facts contradict.
They say, neither mind nor objects
Without relation to each other exist.
For either can be cognised only through the other. (Wisemen=idealists, realist)

Jivas = ego-centres

Each of us exists as an entity
In field of experience, not reality.
Experience is gained only when the object
In relationship comes in contact with objects

The mind ever gets its impulses, (force)
From sound, tastes, touches, smells- object of senses.
The perceiver mind perceives its objects,
Believing that these are true and facts,
Because on perception they are found such.
The mind and its objects are oscular (lover and beloved)
Mutually depending on each other.
Where the objects are not existing,
There the mind has no functioning.

[IV-68] As dream-Jivas come into being,
And disappear from phenomenal seeing.

The Jivas-ego centres-entities appear
In the waking state and then disappear.

[IV-69] As the magician's Jiva comes into being,
And passes away like birth-death seeing.
So all these Jivas-entities etc. appear
In the waking condition and disappear.

[IV-70-72] A creature produced through magic incantation,
Herb, charm, creates conundrum-confusion. (Riddle)
So do all these creatures appear and disappears.
Such human beings who are non-existent
Are merely imagined by consciousness instant. (Chita)

This duality possessed by subject and object
Is mere vibration of consciousness, (Chita)
But consciousness being objectless,
Hence it is ever and contactless;
As is known from Vedic text,
"For this infinite being is unattached".

The creatures whichsoever has birth,
There is no source for it.
This is the highest truth,
"That no creature undergoes birth".
The birth and death of the creatures
Are like those of dream-creatures.

This perceived world of duality,
Is characterised as world of plurality,
Because of its relationship with subject,
And object, and their relations with mind
Only through ignorance they appear to shine,
While ignorant person perceives the mind.

[IV-73] That which exists, on the strength of illusion
Does not, in fact, exist but through illusory vision
Supported by other system of thought
By whom the duality is taught.
As soon as the idea of duality is lost,
The realisation of Absolute Reality is got.
So the mind plays the role of contact
By associating with subject and object,
And creates the illusion and duality

In this empirical world of plurality.

[IV-74] The Self is said to be unborn
Concluded with the help of Mormorn; (Sankhya philosophy)
But from the standpoint of Reality
It is not even unborn this actuality.
This quality of birthlessness is certainly
An illusory superimposition on the Self,
Since quality of birthlessness doesn't exist.
Hence the Self which is unborn,
To ignorant appears to be born.

Duality is perceived to exist only on account of
Mind's clinging to the belief that it exists.
About Self the duality say it is born and non-dualist
Vadantic sants say it is unborn on the point of its Absolute Existence.

To Readers, Kindly excuse if no further issue
comes to you on account of inavailability of
material, though every effort will be made.



November 1974

MANDUKYA UPANISHAD

CHAPTER IV.

Illusoriness of the pluralistic world by comparing it with the false designs produced by waving of firebrand.

JHUTI MAYA, JHUTI KAYA, JHUTA YEH SANSAR.

Unreality of what is appearing and the role of the mind for playing illusory part to create ignorance. This supposed of Jiva is ignorance like birth of objects through Maya (illusion).

[IV-75] Man has a persistent belief
In Reality of unreal duality to speak.
But that who has absented his duality,
He never takes up birth again,
As no longer cause of such birth remains.

Commentary on Mantra 75

The deluded person with his persistent belief
In Reality of the pluralistic world, doesn't treat
Its sense-objects, which are, in fact, unreal and bleak (shadow)
While there is no external world of sense-objects
Other than the mind through which when consciousness
Projected out to get into various projects.

In the case of one who, through Upasana-devotion
Has integrated his mind from constant motions,
And through his such prepared mind to the study
Of Shastras and to meditate upon these ideas deeply
The mind then transcends to experience 'Self'.

He realises total absence to duality, such
A one shall no more born again,
Since in him no more exists bane. (Cause of ruin)

Birth is but a chance given to the mind

To earn experience of different kinds,
Which in its ignorance had demanded itself
In its past actions' thoughts best or worst.
But having realised the Selfhood,
No more plan or act, wish or will stood
For any more plan patterns for its experience,
Which the mind undergoes in its ignorance.

But the Jiva who has discovered himself
To be nothing other than pure Self
Has no more need to visit
This realm of ignorance by birth
To fall in the trap of attachment itself
To illusory duality on this earth.

What is the transcended mind?
The transcended mind is ego annihilated,
As no more for this "I" ego-centre world is initiated.
In this world of ignorance Jiva experiences
Joys, sorrows and fear keeping up their appearances.

Fair, dull, failure and success
Also are cause of birth and death.
Once ego ended its ignorance functions,
There can be no more reincarnations.

Note: The very purpose of this endless pilgrimage through repeated incarnations
is but to rediscover ourselves. Once hidden Self has been discovered, the hide
and seek play stops.

MIND IS EVERYTHING

[IV-76] When the mind does not find
Any cause to perceive designed
In any stage of life, Superior,
Intermediate (in between) and inferior;
That consciousness ceases to have births. (Man, Chita, Angkar)
How can there be any result,
When there is no cause for it.

Commentary/ Explanation

Kind of three activities

The superior cause consists of these duties of life,
Wholly virtuous, which MANNU has prescribed;
According to different castes and stages of life.
And which one performed for the Lord-of-heart
Without attachment to result being sought,
Enables one to attain the position of gods.

Middling cause consists of those duties of life,
Mixed with certain irreligious practices of type,
The observance of which enables one
To attain the position of common man.

The inferior cause are those tendencies,
That are irreligious attending agencies.
Inferior actions of a base nature
Produce in us the habit of creatures. (Beasts)

Individual would be preparing his future,
Which leads one to the position of lower creatures.
Human mind is a ledger of past impressions
Wherein made entries of debit, credit operations
With their results to be engaged in future,
Which include peace, harmony and torture.
It prepares fresh field of activities moment to moment
For the future, and for soul to create fresh event.
These activities of human race,
Are divided into three shapes.

All embodied beings
From highest to lowest,
From deity, angels to insect,
Belong to realm of ignorance.

[IV-77] The birthlessness that consciousness attains,
When freed from causes of birth is constant.
It is absolute, free from manifestation
Its duality is mind's perception.
It is ever born without any casual relation;
Being absolute, it is free from manifestation.

Duality- perceiving mind and its objects
Is merely an objectification of mind and its effects.

To the ignorant these objects are real,
But wise see them in mind as non-dual.

Commentations:

Only so long we are looking to its fate (good Luck)
Through the refractory prism of mind
With ignorance to its illusory designs.
But that who has transcended the mind,
There is no more any grinning world to sign
Or any smiling world to charm its designs.
This pluralistic world is but an illusion of mind.



December 1974

MANDUKYA UPANISHAD.

CHAPTER IV.

JHUTI MAYA, JHUTI KAYA, JHUTA YEH SANSAR.
All appears due to ignorance.

IGNORANCE IS NON-APPREHENSION OF REALITY?

In dream state the 'Reality' is wrongly apprehended,
In deep state this 'Reality' is not apprehended.
In waking state this 'Reality' is too wrongly apprehended.
Therefore, the wise see Brahm in all the states.

REVELATION OF ATMAN

To see the sun we need no other light
But the brightest region of twilight.
Remove the facing of the sun
By removal of clouds one by one.
When clouds are removed,
The Sun becomes revealed.

[IV-82] How is it that seekers though taught again and again, yet do not realise the non-dual Atman?

The mind, it has constant passion
For individual object and its apprehension.

Bliss is the essential nature of the Self-
The deity, the Lord, Majestic and desireless
Becomes hidden and ever covered up easily
Because of mind perception of duality,
And is revealed with great difficulty.
Because from duality follows attachment,
And attachment brings misery to forefront.

Question. Shri Shankeracharya says:
How is it that people at large,
Do not realise the Self at all,
Which is Supreme Reality to gain,
Even though again and again explained?

Answer.
Because of the mind's endless preoccupation
With its own divers and variegated perceptions.
Because this perception of mind creates commotion.
And disturbance in the mental zone- mental agitation.

There is no moment in the life of a man,
When the mind perceives not diverse things.

NO SUCCESS WITHOUT SILENCING THE MIND.

These variegated things fascinate one self
By constituting the world of sense-objects.
The virtual perception occurs in a sphere,
And the unreal objects are considered real.

Similarly
In waking state, not because of objects
Of the world outside and within exist,
Which create constant disturbance
Through waves produced by ignorance;
But in deep sleep, it is a different case
There is very little disturbance through this wave,
Which is cause of uproar and agitation.

So deep sleep is of uniform experience
Of mental peace and no agitation,
As there is no approach of ignorance.

His own Real Nature one can't experience,

Because of continual mental disturbance,
The mental agitation causes miseries of life,
Peace, tranquillity and bliss by it flies.
These, our essential nature, when sink down
Bring forth the miseries at the crown.

[IV-83] Some disputant-ignorant accepts
The ideas that the Self exists,
Another, who believes in momentariness
“It does not exist” what he asserts with stress,
Another believes ‘It exists and not exists’.
So the non-discriminating man with credulity
Covers up through ideas of changeability and unchangeability.

[IV-84] The above are alternative theories four
Regarding the nature of Atman generally told.
On account of one’s attachments to these,
It always remains veiled and unrevealed.
He who knows that Atman is untouched by these,
He is knower of Lord- the Self, indeed.
That sage, realised all pervasive, is enlightened deep.

Commentary:

The sage advises the seekers of Truth,
To rise above all definitions of ‘Self’,
And through practice of Self discovery
Realise the Self, in all its native purity
Which is substratum for all percepts (mental results of objects perceived)
Of senses, mind and intellect.

[IV-85] What else remains to be desired by him,
Who has attained the state of Brahmin,
The state of omniscience and non-duality,
Which state is free from illusory.

This state is without creation,
Preservation and destruction,
Origin, continuance, and dissolution.
His achievements through activity-inactivity have no end,
Because he has no beginning, middle and end.

QUALITY OF BRAHMIN (Ved Shastri) or Vadant Acharya

That who reached the supreme goal of life,
Revelling in his own nature, resplended sight.
Satisfied in the very omnipresence
That egoless Self is the very essence.

On his becoming one with the Self,
He has none the desire to accomplish.
Such Self realised man of wisdom,
Truly called 'Knower of Self'- Brahmin.

He is not Brahmin by his accidental birth,
But he is true Brahmin by his holy act.
Here sage doesn't call a son of Brahmin
Who is destitute of qualities of Brahmin.
He says Doctor's son is not a Doctor,
And Master's son is not a master.
A son born to Sudra can become Brahmin,
Through self effort and resplendent wisdom.

The humility of Brahmins is natural,
Tranquillity (Sham) in Brahmin is natural.
Control of senses (Dama) is natural in him,
Who has attained oneness with Brahm.

COMMENTARY:

Brahmin is adorned with modesty,
His natural aptitude is tranquillity.
He has attained perfect sense control,
His mental sphere is disturbed no more.

This illumined person is knower of Brahm (Allah-God)
Who sees all beings nothing but Brahm.
In whom all sense-objects' actions cease,
Because he is all peace and radiates peace.



January 1975

MANDUKYA UPANISHAD.

CHAPTER IV. (Illusory world)

JHUTA MAYA, JHUTI KAYA, JHUTA YEH SANSAR. GAUDAPADA'S KARICA PHILOSOPHY.

COMMENTARY continuing.

He is perfect saint, prophet who practise
Humility, love, tolerance, mercy and contrive
To make matters best, which are marks
Of characterised perfection as remarked
By holy Shastras in tone stark and soft.

List of sage:
Sage lives in eternal Bliss,
He dwells in the centred Self.
He is monarch of Joys' essence
Arise in pure awareness of sheer existence.
He always discards ego and its effects,
As he lives away from self interests.

[IV-87] *Waking-State*

Waking state for experience is ordinary.
It is recognised to be that duality
Which co-exists with things of empirical Reality
This state is fit for experience
Of objects which are in existence.

Dream-State

It is also admitted to be a pure ordinary state,
Which is for experience of objects of dream-state.
Which, too, experience the duality of objects
After, with them, coming in contact;
Although do not exist such objects.
This dream-state is common
For human beings experience.

[IV-88] *Deep-sleep*

The wise recognise another state
In which neither objects exist nor their taste.
This state is beyond all empirical experience;
It is non-dual and devoid of ignorance
It is free from all conscious contacts
With inner thought and external objects.

The wise always describe,
That states are in all three.
In these states nothing else exists
Except that Absolute- the Self,
Which can be known as Brahm- Great God.
This factor provides the knowledge to ease heart
This is that spot which illumines one's paths.

[IV-89] *By knowing ATMAN everything is known*
When, after acquisition of the knowledge
Of three fold objects and three dodges (states)
And the successive knowledge of the objects,
The knower is endowed with supreme intellect.
He then becomes Self revealed and enlightened.
That adorable intelligent then does not alight
To other objects, becomes his soul like the light
Of the sun is ever centred with
His knowledge, he attains omniscience
In this very life and everywhere
With the help of discrimination he bears.

COMMENTARY:

The first knowable state is the waking state,
In which empirical experience one has.
The second is a dream state
In which subtle experience one has
In this state the waking-state merges,
And mental with its impression verges. (Drops in it)

The third is the state of deep sleep
In which mind and senses rest seek.
It avoids all empirical experience
Of both merged states with convenience. (Sleeping and waking)

The fourth is known as Turiya state,
Which transcends three preceding states,
And is non-duality birthless Reality.

These three play the game delusory
On the field of consciousness.
The illumined see Turiya in three states,
But to ignorant it appears alone as three states.

The Giani sees in him and finds
Undifferentiated, changeless undual mind
In place of subtle ideas and gross objects,
Which appear to realist a material object;
And to idealist, the ideas of subject and object
Relationship, which the Giani considers this all
Nothing but dual mind of mere thoughts.

He is centred on dual mind,
Which in three states glows and shines.
This is well understood through investigation
Of three states with each other's relation.

Whatever is perceived in the waking state
Is known as an idea in the dream state.
Whatever is perceived in these states (waking and dream)
None is experienced in deep sleep trait. (Condition)

AUM represents three states

"A" stands for waking state
Merges in "U" which is dream state.
Ultimately A and U merge in M,
Which is regarded as deep sleep trend.

All the three states finally merge
In Turiya-celestial state where Self dwells,
And which is substratum of three states-
Ultimate Reality and pure consciousness.
Whoever realises this, becomes omniscient.

[IV-90] In the beginning one should be conversant
Who the four things which are helpful to aspirant.
(a) Things to be avoided- rejected.
(b) The goal to be realised as accepted.
(c) Discipline to be cultivated.
(d) Thoughts to be rendered ineffective

Question: What is a goal that is to be realised?
Answer: The knowledge of Ultimate Reality
Free from false theories of duality.

Question: What should be rejected?
Answer: The states are three

Waking, dreaming and deep sleep.
These have no independent Reality
Being falsely superimposed on non-duality (Self)
Waking, dream and deep sleep state-
These states are rejectable on the whole,
Just like denial of illusory snake of rope.

Note: Previous issues are available to eager aspirant.

Thoughts to be rendered ineffective

Thoughts to be rendered ineffective
By annihilation of fiendish animal instinct
Attachment, hatred, blemish distinct
From attraction, repulsion, delusion and faction
By adopting the path of silence mind meditation.

[IV-91] All the souls by their nature are known
Eternal, birthless, unattached, and alone; (alone=Like space)
There is no plurality among them,
Even by physical atom of the gem.

When reality is covered up with ignorance
Then the cognizable world of plurality
Comes on scene which is painful reality,

SOULS ARE ILLUMINED LIKE SUN.

[IV-92] The souls by their nature, are
Illumined in the beginning, all in all
They can never be associated with ignorance;
They dwell in the consciousness pure as innocence.
They are also ever immutable
Like the sun whose light is unchangeable.
He who having known this
Without seeking knowledge rests.
He is alone capable of attaining immortality
To make for him even slightest effort is necessary.

JIVANMUKTA SOUL. (Saintly life/ the life of liberated god-man)

[IV-93] Originally, by the very nature, the souls are
Tranquil, unborn, completely unattached and all-
Peace, completely free, remain in birthless state.

Characterised sameness and non-separate
From one another, therefore, the separate souls
Are nothing but pure-souls of non-duality
Always established in sameness and purity.

NARROW MINDED (KIRPAN) (who trace difference in the dynamism of

[IV-94] Mohammed, in the sweet melancholy of Christ, and in the ecstatic bliss of the Murli i.e. Koran, Bible and Gita.

Those whose mind is inclined
To assert separateness at times;
They are attached to plurality,
And are yet far from attaining Reality.
Those who are drowned in separateness mind
Aptly called 'Kirpan' of narrow mind.

Here the man endowed with knowledge (gyan) of nonduality is extolled.

[IV-95] They alone in this world are gifted
With highest wisdom, who never drifted
From the firm conviction of the sameness
Of the Self and regard it also birthless.
This very truth can't be understood by a layman,
Who has yet to move in higher consciousness plane.

Comments:
The wise see themselves in every being,
And are devoted to the welfare of all;
Even gods feel puzzled trying to trace
The foot steps of those who leave behind no mark.

[IV-96] The spirit of equality and sedateness is opposed to an impulsive or volatile tendency in man that is the root cause for the depravity and distress in the world.

Knowledge, which is very essence
Of birthless souls, is a pure consciousness,
Which is unborn, unrelated, and unattached,
As there exists no other objects to contact.

THE APPEARANCE OF EXTERNAL OBJECTS IS DUE TO MAYA

So from the stand point of REALITY
THE Jivas are identical with knowledge bright,

As the sun is identical with heat and light.

If even the slightest change in the unborn nature of
Jivas is admitted then release (Liberation) is not possible,
As Atman never deviates from its true nature.

[IV-97] Slightest idea of duality in the Self
Entertained by ignorant; they assert
That the Self which is of pure nature
Cannot deviate from its true nature;
And produce the external world;
Such as winds, ocean and birds.

There can never be any attachment
For non-discriminating man.
Its eternally unrelated character is lost
Unless the destruction of veil of ignorance is got.

If it is contended that the knowledge
Undergoes the slightest change,
Then Liberation can't be acknowledged
Without destroying the cause of bondage;
Because the Liberation is permanent,
And bondage is impermanent.

If birth of any object is admitted,
Then knowledge must be related to it.
In that case the knowledge of Absolute is not gained.
And the unrelated nature of Atman can't be maintained.

[IV-98] All the souls had never any veil
Of bondage, ignorance and decay.
It is pure by nature and beyond perception.
It is illumined and free from origination (beginning)
Yet to speak of the Self which is ETERNAL PURITY,
As capable of knowing "THE ULTIMATE REALITY". (Wise=Vedant Acharya)

Shankara's comments.

When we say the sun rises and sets,
And yonder 'stands the hill'
Then neither the sun moves nor the hill
But moves the earth and the rill. (Stream in the valley)

The sun is motionless mass of heat,
And hill, mass of earth, doesn't creep.
As the idea of sunrise and sunset,
The real nature of sun doesn't affect.
So the Jiva is capable of knowing 'Ultimate Reality'
Doesn't affect the true nature of Jiva-nonduality.
The dreamer can be said of his dream state
Is capable of knowing his own waking state.

[IV-99] The knowledge of the realised one
Who is enlightened man of all wisdom,
Is nev'r touched by any object,
Nor the objects him ever affect.
So all the souls as well as knowledge
Are ever unrelated to objects.

Commentary

The idea of appearance of illusory world
In this chapter explained and discussed,
As knowledge that is untouched by objects
Which, even, the philosophy of Buddha accepts.
According to it the existence of external objects
Treated mere idea, their existence is rejected.



March 1975

MANDUKYA UPNISHAD.

CHAPTER IV.

“ALTA SHANTI PRAKARAN”

JHUTI MAYA, JHUTI KAYA, JHUTI YEH SANSAR.

[IV-100] Having realised that state of supreme-
Reality, which is matter difficult extreme
To be grasped in its profound nature, unborn,
And ever the same that peace and calm, (without any desire)
All knowledge, free from plurality.
We salute as best to that supreme Reality.

I prostrate before that Brahm- the Reality Supreme
Which, though birthless taking birth is seen;
Which though ever motionless, inert and silent,
Appears to be in motion and non-quiscent;
Which, though one appears to be multiple
To those whose vision has become pervert
By the perception of diverse attributes of objects,
And which destroys the fear of those,
Who take shelter in it, as in rosary rose.

Here ends the chapter IV of Mandukya Upanishad with commentary by Swami Shanker Acharya and his great Guru Gaudapada. Swami Shanker Acharya is one of the most remarkable personalities produced by this country. His life is an amazing narrative of achievements, both intellectual and physical, which are little short of miraculous.

Salutations by Swami Shankaracharya are continuing below.

I salute by prostrating myself at the feet
Of my teacher, the most adorable and sweet
Among admirable, who, out of compassion
For the beings drowned in the deep ocean
Of the world, infested with terrible sharks
The incessant births and deaths
Rescued, for the being all that exist.

This nectar which is hardly obtainable
Even by gods, which is only available
In the extreme depth of the ocean
By churning it with rod of motion (study of Vedas and Upanishads)
Of his illumined wisdom.

I offer my obeisance to thy holy feet,
O my great preceptor: with others I come to thee
With bare headed, breathless, besprent with mire,
I bow down to thee, O my divine Sire.

Thou art dispeller of the fear of chain
Of birth and death, coming again and again;
But through the light of thy illumined wisdom
Destroyed my darkness of delusion
Enveloping my intellect and mind
With ignorant designs from time to time.

Though putteth an end forever these commotions
Cause to appear and disappear in this terrible ocean
Of births and deaths, and are cause of sensation.
O my Lord: those who take shelter at thy feet
For attaining knowledge by efforts repeat.
This unfailing knowledge of Reality,
Attains through peace and perfect non-duality.

Here ends MANDUKYA UPANISHAD with commentary and adorations.
There will be no more issue after completion of Mandukya-Karika.

JHUTI MAYA, JHUTI KAYA, JHUTA YEH SANSAR
WAKING EXPERIENCE IS AS FALSE AS DREAM EXPERIENCE

Both in waking and dream,
Objects are perceived and seen;
As different from the subject
On account of illusory effect.

The object 'as being seen'
Are common in waking and dream.
The dream Jivas come into being and disappear,
So the Jivas in waking appear and disappear.

There is similarity in both to deem,
The subject-object in waking and dream.
The illusory experience of the "not Self"
Is waking and dream's common cult.

In waking the mind experiences
Through senses its non-quiescences.
In dream mind alone experiences
Its own movement for quiescence.

In both the waking and dream states,
The mind experiences equally
Whether internally or externally.

By waking dream is transcended,
By Turiya, waking is transcended.

Both waking and dream are opposed
To each other, which contradicts both.
When the one is, the other is not;
Existence of any is mere thought;
Hence, Waking experience is false.

Duality is not reality
As it is opposite to eternity.
There is no perception without duality,
Hence, perceived things have no reality
Whether in dream or in waking
Dream is real when there is no waking
Waking is real, when there is no dream
For inner moving images to be seen.

Hence, both are unreal experience
Depending on each other for their existence
Without referring to either state.
His experience, he cannot say.

Desires are the rulers of all experience
In waking and dream correspondence. (Communication)
Waking is the physical functioning of desires,
Which move the senses with their fires.

The mind is moved by desires in dream
Both states are like flowing stream
Dream and waking having beginning and end
In both states the change is unreal trend.

Change implies to non-existent things
In the beginning and also at the end.
In the beginning which does not exist
Its existence which does not exist
Its existence in the middle and end is in mist.

So the waking
dream to
It vanishes
REALISATION

End. "BHAGAT"

Farming:

They live who live to plough and eat;
The rest behind them bow and eat.

Honour:

Be humble in prosperity;
In decline uphold dignity.

Sublimity:

Of perfection what is the gain;
If it returns not joy for pain?

is unreal like
maintain;
when SELF
is attained.



Poetries: Moral

Duty

O, Duty: Thou art the voice of God,
For thee the men and women
Of my country have regard;
Thou art the light my soul given
To guide and check erring.

O, Duty thou art truth,
Without thee there is no quiet mirth,
Thou inspireth life and maketh worth,
As without thee there is no good birth.

That who inspireth to make life beauty,
His life can't inspire without duty,
Without thy sense man's life,
Is dull, hopeless and not worth while.

Without thee O, Duty: no obligations
To discharge without, determination,
In the affairs of life with firm action.
Thou art essential thing in life,
And that truth which life to guide.

Thou playst a role of good life,
'Tis thou inward truth to guide
For performance of proper action
In the interests of country men
Without caste, creed and section.

As a man duties are many,
Towards family, society and others if any,
These duties are for high and low
From family circle to entire globe.

Moral discipline comes from duty,
Also, self sacrifice, perseverance and honesty,
And that who realiseth not his duty

Loses respect and his individuality;
Hence no spiritual satisfaction without duty,
Nor sympathy for down trodden humanity.

Duty to parents bringeth peace,
Duty to society maketh life sweet;
Duty to country infuseth patriotic sense,
Duty to Nation inspireth political independence.

Truth and Duty are the same,
Life of mankind from both attained,
Execution of duty giveth joy,
Elating, heartening and pleasure to enjoy.

If one considers the Duty his religion,
He can discharge well his decision,
His country is happy and its men,
When obligations are well done,
The happiest man is he in the world,
Whose sacrifices are many in tale to tell.



Honesty

An honest man is always pure at heart,
He has pure nature against deceit and fraud
Free from hypocrisy the truth he got,
Such honest man is the noblest work of God.

Honesty brings social creed,
Diplomacy in it has no breed;
The honest man is pure in talk,
Because of unsophisticated heart.

Honesty is free from avarice,
Towards beings it has no malice.
Honest man is friend of one and all,
Bears no ill will against any at all.

Honest man are devotees of God -

For love and truth their head always nod,
Deviate from duties they never at all,
In all matters of life, responsible to Lord.

Honesty develops sense of humility,
Modesty, inquisitiveness for service to humanity.
His upright dealings captivate all,
Because of beings, he always sincere in thoughts.

Honesty is noble deed, step towards God,
Lifting the soul from common sod;
It is the pure air that we breathe,
For the common good that we perceive.

Honest man gains by fair means,
Has habit of contentment and serene,
Vanished his desires like a dream;
Lust for stormy wealth in him never seen.

He is straight forward of mind clean,
For poor and weak he is hope gleem;
Square in deal, he is far and best;
Adorned with qualities the man honest.

He is not man of lickering habit,
That he may go after man's flesh,
And the blood of dying man he might suck
Like cannibal on this earth.

Honest man is master of his fate,
His secret attainments are no less great.
He does voluminous work in no time,
Because to waste time he considers crime.

Honest man has none vain thoughts,
With miracle power he gains a lot,
In his heart earnest hopes enshrine,
Which make him great, the good will ever find.

Honest man never has what is his not,
He bears none the aggressive thought,
He is a solemn friend of all,
Never is he happy by others loss.

O Honesty: thou art gift of God,
Thou saveth a nation from becoming ??;
Whatever corruption creep?? ,
That is all due to thy absence and dishonesty.



Obedience

If one doesn't know how to obey,
He cannot learn, 'How to pray'
He can never be a talent,
Who never obeys his parents.

No happiness without obedience,
No peace, endurance or patience
No order in family maintained;
No happiness in family gained.

How can one become a leader,
Who doesn't respect his teacher.
Obedience brings him knowledge,
For peace, system and order,
That home, school and State is best,
Where rules are obeyed without contest.

Disobedience breeds confusion,
Disorders, darkness and illusion
Befuddles the mind and sombre vision,
Which lead the family to ruin.

Obedience brings light for peace,
From it order, system and fame are reaped
Don't leave the creed of obedience;
It makes your character brilliant,
And this is the seed of excellence.

No discipline without obedience,
Without discipline, no obeisance;
Reliance, humility and confidence;

Without these there is no patriotism nice,
When the country's interests are jeopardised.

The Obedience is a good religion,
It adjusts the angle of vision.
It teaches courtesy and good manners,
Helps high the love for country's banner.
Obedience builds a strong prosperous country,
If national reconstruction taste, has its gentry.

The plans and schemes of Development,
Which all are very important.
All of us should pledge for their achievement,
Strictly adhering to discipline and obedience.
In discipline lies the destiny of a country;
In obedience lies the goal of gentry.

We should not divorce religion;
It tends the growth of obedience;
It removes the curtain of ignorance,
And promotes the feeling of confidence.

Thus obedience makes your home happy;
This will bring you wealth in plenty;
This will make proud your country,
Will make happiest your nation for century.



Punctuality

Keep to the time and keep to the word,
Doing in exact time punctuality observed,
In an appointment never lose time.
Time is money bear in mind.

Punctuality is a boon of God,
Given to man to lead right path
He is failing in his duty who observeth not,
And deviates from the path of God.

A student who attends the school in time,
Intoxicates with lessons his brain and mind,
A Doctor when attends his patient in time,
Cures him radically with soul and mind.

Unpunctual not only wastes his time,
Gives anxiety to others for his crime,
He causes worry to those who rely on him,
And thereof gets contempt from them.

Punctuality is politeness of Kings,
Which is also a duty to bring
Necessity for men, to attend
Schools, offices, and shops workmen.

Whoever performs not his work in time
Loses money, reputation and faith divine.
He is ruined life long,
Sings many a bad luck song.

Punctuality is a gift of grace,
Deserves not persons habitual late;
Unpunctual loses all sense of honour,
Glory, good name amongst his fellows.

Punctuality begets confidence,
Trust, assurance, and impudence,
Lack of punctuality forfeits all

And makes the man rolling ball.

Cultivate the habit of punctuality,
It brings you honour in plenty.
Punctuality saves the time of others,
Thus begets the confidence of brothers.

In all walks of life punctuality helps,
To gain in every field unique success
For nation, country and yourself
To raise them to crest.

Punctuality is a back bone of character,
It is a clock that saves from social disaster.
India badly needs the laws of punctuality
In the population it is growing tendency.

In countries that are free
Such unpunctuality cannot be
As in India now we see
Which the gentry badly feel.

We are passing through democratic age
Our responsibility towards punctuality is great.
O, Social Reformers: turn new page
Against this vice you crusade
Which this vice you crusade
Which undermining out national prestige,
Check up this insanity with great zeal.



Health

The life of man depends on health,
Which has source for character and wealth,
No one can be happy in this world,
Whose health doesn't safely work.

Health is the sole aim of life;
Without health nothing to think and guide.
Unhealthy can't serve the country,
Home, nation and the gentry.

Sickly man has no life worth
To stand for any hard test,
In the field of work
For his family and himself.

Thus for maintenance of good health
The following rules are best:-
Morning walk and night in rest,
Daily exercise, and bath its next.

Cleaned clothes and daily bath
Brushed teeth and hair washed
Balanced food and daily walk;
Help to save money a lot.

Without health the life is burthen,
Even in ease or rushing to work sudden.
No performance of physical and mental work
To pursue and complete without good health.

Health is most precious thing in life
Without which no one can survive
In the manner most suited to his choice
For making happy and cheerful voice.

Neither to feel happy nor to enjoy
From ill health everyone is annoyed;
No cheerful life for devotion to work;

Home, Nation and Country can't be served well.

Sick person is head-ache in family,
He remains on work hardly,
His children starve at home;
His better half also groans,
In absence of solution for bread
By a person of broken health.

So, take care of your health first,
This is the advice best
Of the people of your interest;
For healthy brain always shines
Of healthy man with healthy mind.

Unhealthy person is a burden
On family friends and relations;
No country, and Nation is strong,
With people health brok'n and worn.

Good health brings you long life,
And from sound health you always buy
Pleasures, happiness and joy;
While unhealthy gets premature and decay;
Of diseases becomes victims and prey
Making room for his early passing away.



Happiness

God hath made man to enjoy happiness,
This happiness he hath to create within his self;
Happiest are those whose God is Lord,
Blessed are those who bear such thought.

Learned is happy, nature to explore;
The fool is happy he knows no more.
Discern the creation of animate things in deep,
Get heart-felt joy that you are to seek.

Happiness depends on the ways of life,
Not on the events which lead to strife;
Those who give their life a proper move,
Happiest men they usually prove.

On failure in life not to grumble and complain,
Because contentment and satisfaction are not the same;
When one can't do more, than accept his lot,
Disturbed he is not if poise and serenity he got.

Sorrow and misery are known each other,
Like sister and a brother,
Living in the same home altogether,
But happily soul sheds each other.

Where there is no happiness no taste of life,
In bitter tears passes the days with heavy sighs,
Such melancholic lives in sad and silent home,
In the dim shade of life he is thrown.

Unless there is peace of mind,
No happiness one can ever find,
On peace of mind following verses divine;
The man dwells in object of senses
On failing desire anger immerses.
In them when no taste he conceives,
Then that mastered self goes to peace.
Thus with the attainment of peace of mind,
Becomes one serene tranquil and happiest shrine.

Whose senses are completely calmed,
And from object of senses he is not warned;
Whose mind and senses are totally curbed,
But when such senses are recoiled,
That happiest person is well poised.

He attains peace in whom all desires merge,
As rivers in ocean do not it disturb,
He who gives up all desires,
To whom no attachment inspires.
Whose lust and thirst have fled,
Happiest is the man whom peace is wed.

Then try to live creative and joyous life,

To make yourself and others a happy sight,
Happiness is not only duty and privilege,
But happiest man is God's image.

Make yourself happy and others too,
This is the great service for humanity you do,
Happiness is a flower that always smells well,
For spring of hopes, love and gladness.



Poetries: Cultural

Modern Boy

The boy with pant, coat and necktie,
Lover of fashions for happy life
Aspiring actor to stage,
The boy of modern age.

Curly hair with steering comb,
Polished shoes with singing tone,
Sings songs of film-age,
This boy of modern age.

Books in hand and cigarette in lips,
Chewing betel and funny habits,
Empty pockets demanding change,
Visualise this boy of modern age.

Found he loitering on platforms
Of buses, trains and trams,
Peeping unto girls of his age,
This debauched boy of modern age.

Big dowry he wants in marriage,
Demands bungalow, car and carriage,
For self indulgence the life to luxuriate,
This boy of modern age.

From studies his mind is shaken,
In examination he meets frustration,
How can he be a promising young man,
When ideals of his life are on Wane,
He ridicules the period of golden age,
Because he is a boy of modern age.

He does not know the law of discipline,
The obedience is far from his vision,

Himself he thinks a free bird of no cage,
This boy of modern age.

No home is happy at this stage,
Disobedience, indiscipline have taken place,
Lethargic, diffident is the boy of our country,
In this scientific age of 20th century.

From true path he deviates,
The real service to parents he hates,
Real joy in false hood he claves,
The aspiring boy of this age.

The certitude lies in his dreams,
Of the happier world to him that seems;
Dreams of truth to contemplate,
Is the idea of the boy of modern age.

From religion fetters he is free,
Prayers to God he never repeats,
Because No belief in God has he,
In fashions and attractions he envisage
The new inventions of scientific age,
This boy of modern age.



Modern Girl

Modern girl is a doll of beauty,
Colourful dress and make-up her duty,
She draws her fashions from Film Star,
Actress on screen or woman in bazar,
This my tale further to tell
Of a Modern Girl.

Two black tails on her shoulders,
Naked head ribboned often bewilders,
Her powdered face and pinky lips,
Attract a man even with stick.
This dramatical scene is to tell,
That you are crossing a Modern Girl.

She wears sandals of the like,
Walks with majestic space and pride,
She talks in Hindi-English words,
At home, clubs or to friendly girls.
Her half naked garments is to tell
That she is a modern girl.

She hates the fusty girls of mediaval age,
Laughs at her sarcastically with sneerage;
At home she is caused of sensation
Blinds her not the parent's obligations.
No place on this land is for fusty girl,
As everything meant for a Modern Girl.

She holds free will in all life matters;
For her there are no religious fetters;
She cannot be said obedient
On account of free will and opinion,
Old cultures of this country what to tell?
In presence of this type of Modern Girl.

For her future she is architect,
For her fate she is arbiter,
She is educated and forward looking,

Her hobbies are games, music and dancing,
All alone she can travel and tell,
That she is a Modern Girl.

Neither life of toil nor life of sorrow
Never hands to mouth nor worry for tomorrow;
Though all the people are moving to one measure.
Daily bread, daily bread and no treasure,
Yet this type of girl never to grumble,
For she has no worries and trouble.

The culture of this country
Is being thrown to new century
This Modern Girl is forgetting
What were our ancient looking,
The old Sanskriti how can we retell
In presence of this type of Modern Girl.



Irate Student

Sep. 1969

O Student:

You are bright star of motherland,
Its bright hopes are in your strong hand.
You are citizens of tomorrow,
Your moral strength is not harrow.

You are to know the goal of life,
Live to bring this goal in sight.
Your this goal is to get freedom,
From all sorts of misery and doldrums.

Devote to studies with due concentration,
Don't think of employment frustration,
Universities employments do not provide,
To open the chamber of wisdom, these are to guide.

Life without love, faith and devotion,
Is a dreary, waste and worth condemnation.

Let it be filled with meditation,
To make high road to Self-realisation.

Regulate life into moral life,
Moral strength with spiritual progress unite.
Create in you sincerity, simplicity and varacity,
Equanimity, integrity and non-irritability.

Adopt in you nobility, magnanimity,
Charity, generosity and purity.
Observe 'Brahm Charya' vow of celibacy,
Attain strength, vigour and vitality.

Do not think of politics,
These are clever persons' tactics
To exploit your pure and simple mind,
To gain the benefits of their time.

O Student: wake up now
Slumber and ignorance away you throw.
Do not become victim of ungodly deed
With ambresia brain and mind you feed.

Political parties' make you tool,
But it is to you not to become fool.
In the hands of sinister desire,
Rousing your feelings that democracy is in fire.

O Dear Student:
Pin your faith in Rishis and sages of yore.
Adopt your life of virtue according to Shashtra's lore.
Avoid misleading politics and its boohoo,
Keep the torch of virtue burning before you.

Discipline for student is a moral force,
It is for him a high spiritual road.
With discipline he gains a higher life,
As disciplined student bears no strife.

Stoning the buses, burning the trams and trains,
Pulling the chains are acts of great shame,
Your these malfeasant acts and violent conduct,
Bring heavy loss to National wealth.
Therefore, O Student of today,

Avoid irritant attitude and be at best.



The Neighbour

Thy neighbour is a good friend,
He brings you peace and defence.
He is just a brother to you
For help, succour and service to do.

When thy good neighbour is in trouble,
Do your best to bring him solace;
None else than you is near to him,
For immediate purposes, Kith and Kin.

He can bring you a happy life,
Which otherwise never you derive,
And without him you can't survive,
For happy and cheerful life.

None else is so near to you,
In distress, perplexity and woe;
Than your immediate neighbour,
Who is dear companion and saviour.

Grim tragic atmosphere in which you live,
Clouds of conflicts, frustration to give
Disappointment, fear and danger,
There your neighbour is an angel.

"There is God where there is love"
Social responsibility is above
One's own interests, this always stood,
For the cause of common good.

Never be prejudice towards thy neighbour;
His broad spirit of dealing will favour
The good feelings of mutual interest
For individuality respect and life in rest.

Social habits often breed,
Without conflict relations sweet,
Pleasures and comforts if you like,
“LOVE THY NEIGHBOUR” is a good advice.

Love of humanity is good religion,
Plant love of mankind in good region;
Love never crops up distress,
It breeds peace, prosperity and progress.

Love and non-violence should you seek
For peace to lead you on mountain peak.
Hope for better and give up despair,
Break the dark tyrannical care.

Sworn to become worthy of it,
Resolve to rise to it,
If relations with your neighbour better
Will make your nation and country greater.



Our Sacred Hindustan Then and Now

Old phase

“In happy trend”

Where honey and milk was flowing stream,
Where lust for money was a dream,
Where people worked so hard,
That neighbouring countries had its record.

Where mind was without fear,
And the conscience of people was clear,
There men lived without counting year,
Where head held high,
And fields were producing from bounteous sky.

New phase

“In frustrated trend”

Now it is our Hindustan,
Where peoples are divided into caste and Iman,
Where peoples' Dharam is no Insan,
Where selfish motto is in Dhyana.

Where corruption is on every lip,
Where morale of people has eclipsed,
Where people are tripped into dismal den,
Where brutish men hold feeble men.

Where food prices are soaring high,
Where for cloth prices plebians shy,
Where taxes on all sources are in offing,
Where education cost is beyond enduring.

Where efficiency is shock to all,
Where graft, nepotism bringing down fall,
Where administration expenses are going up,
Beyond the capacity of tax payers' cup.

Where provincialism, linguistic problems exist,
Where boot-leggers, smugglers and idlers are brink,
Where discipline is straw in the wind,
Tangible grievances of public not to think.

Where ideological factors come much late,
Where ill-planning makes money waste,
Where religious teaching is thought past,
Where irreligious trend seeming vast.

Where lust for money is peoples' creed,
Where corrosive habits are on the increase,
Where peoples are victim of inordinate delay,
Where clear stream reason lost its way.

Where real happiness for people is no more,
Where border dispute is on every shore,
Unto this hell of freedom,

My Father!
Let my country awake,
Early or late,
It must rise to fate,
To achieve its past heritage.



Alarming Unemployment Weakening the Nation

In these days it is difficult for a man,
Chance of employment to gain,
With mere representations and context
Without approach interviews are ineffect.

Nepotism is predominating the country
In the present phase of 20th century,
Merits and demerits chance are dwindling.
For new job toute and quacks are swindling.

Experience is condition in every advertisement,
Back ground, aptitude are left dormant,
No one cares how brilliant candidate be,
In selection his chances are bleak.

However, if he knows some secrets of trade,
Without chance in trade and commerce how can be avail
The training of salesman was creed of good firms,
For getting job done for good return.

How one can be judged for him fitness,
Without chance he cannot exhibit spiritedness.
Abilities achieve good luck,
Not through birth but through work.

To a fresh Science graduate,
Queer questions in interview some actuate,
So that he may not be selected,
And its effects nev'r to be seen.

O God: some power give us,
To see ourselves as others see us,
The attitude of benevolence is missing creed,
Simplicity and sincerity is becoming disease.

Leaders of our country are sleeping,

Over this problem, as demineering
Frustration is the source of all evils,
It creates in people spirit devil.

When hour of appetite arrive,
Dull, misdoing and misfortune drive,
Indulges in vicious propensity,
Loses equipose, falls in evil diversity.

For this, what a man of sense should do,
Avoid base deed perverse,
Whose consequences drag him down,
From bed to worse.

O Leaders: rescue these country men,
From dangerous venom of frustration,
Provide them garb and pay,
To end the war of economic complusion in a day.



Scientific age and Arm race in guise of peace

It is the world of Science and funs,
The World of sputnik and of Bombs,
It has war, war with thundering bombers
It has no light for peace but slumbers.

There is rampant the talk of cold war
Peace principles of Panch Shilla have no regard,
The power blocks are busy in various pacts,
--- --- is reality of fears but political tacts.

In the affairs of modern world,
The Science has caused much distrust,
In blocks one or other is being thrust
In the garb of anti communist pacts.

World is precariously balancing itself
On the sharp edge of sword,
The uncommitted nations are too at unrest

The distrust of fear as we behold.

New nuclear weapons are
Moving day and night for war
Behind the barrier of endanger's guilt
To keep the nations in American grip.

This invention of Hydrogen bomb
Which is the latest mass killing weapon,
It has hundred times more destructive turn
Than devastating effects of Atom Bomb.

The world of today is swept with wind of violence
Hatred, jealousy, and aggressive expressed in silence
The clouds of war hovering over the earth
Race of armament is taking day by day new birth.

Mr Truman challenged to Ike,
Let you bring new ideas to light,
With first assurance woven to one.
That armament race you like to end.
He says he bought times with terrible weapons
Blow off the mankind for utter destruction.
No peace in world, programme have we,
Except piling weapons upon weapons we see.

Now bring constructed a new four missile base
On British soil, for American arm race.
There Nuclear missiles will be greeted
And by this NATO Pact will be completed.

Russia is busy in space race,
She brought satellites out to space,
Where they spin dizzily far from ground
Go around globe in an hour 200 rounds.

In this tormented world of satellite and sputnik
The nuclear weapons are doing no less havoc,
It is monstrous delinquency against human race,
To wash the entire humanity from earth's face.

So our country want 'suffering world' to peace,
By getting this suicidal military preparations defeat,
To help change in policy of fear, force and distrust,

Through understanding, justice, kindness and trust.



Goodness in People Make Country Heavenly Abode

Jan. 1969

Sweet people make sweet land,
Sweet work does sweet man,
Sweet song sweet people sang,
Sweet flowers make sweet garland.

Handsome he, who does handsome work,
Handsome man from duty nev'r shriek,
Handsome man contemplates sweet thought,
Handsome man brings peace to all.

Sweet people make administration sweet,
People in their administration nev'r weep,
Sweet administration is therefore relief,
From all worries distress, however, deep.

Good girls make sweet home,
Flowery bees make honey comb,
Good boys bring sweet family reputation,
Good Society make sweet Nation.

Sweet author brings out sweet edition,
Sweet man's life is sweet creation.
Sweet heart is free from all his honest deed,
It is free from guile, vanity and greed.

Good poetry gets passive acceptance,
Good reference needs no nescience (ignorance)
Good wine needs no bush,
Good trait needs no push.

Sweet lawyer uses sweet for his patient
With selfless heart he deals sweet and efficient,
He never allows patient to despair,

From his due attention and due care.

Sweet man is not prejudice,
His heart is husk free rice,
His existence is free from pride,
His sweet thinking is his sweet guide.

These sweet people are noble souls,
They are single but equal to four,
Goodness is their ethic code,
Such people make country heavenly abode.



Glossary

The material in the glossary is mainly sourced from Wikipedia, the free online encyclopedia. It is presented here for the convenience of the reader.

Advaita Vedanta: It is a sub-school of the Vedanta school of Vedic. Advaita (not-two in Sanskrit) refers to the true Self, Atman, which is pure consciousness, and the highest Reality, Brahman, which is also pure consciousness. Followers seek liberation by acquiring vidya (knowledge) of the identity of Atman and Brahman. It is nondualism stressing the nonpersonal nature of God.

Ananda: spiritual bliss.

Arjuna: The third son of Pandu and Kunti. Lord Krishna became his chariot driver at the battlefield of Kuruksetra where he spoke the Bhagavad-Gita.

Asura: A group of power-seeking deities related to the more benevolent devas (also known as suras). They battle constantly with devas.

Atman/Atma: A Sanskrit word that means 'inner-self' or 'soul'. In Hindu philosophy, especially in the Vedanta school, Atman is the first principle, the true self of an individual beyond identification with phenomena, the essence of an individual. In order to attain liberation, a person acquires self-knowledge (atma jnana), which is to realize that one's true self is identical with the transcendent self Brahman.

Avidya: A Sanskrit word whose literal meaning is "ignorance", "delusion", "unlearned", "unwise" and opposite of Vidya.

Bhagavan: literally means "possessing fortune, prosperous". It is used to indicate the Supreme Being or Absolute Truth, but with specific reference to that Supreme Being is a Personality (simultaneously Brahman and Paramatma).

Bhagat: It means devotee.

Bhakti: A technical term meaning "portion, share", from the root bhaj- "to belong to, to partake in, to worship". It refers to religious devotion in the form of active involvement of a devotee in worship of the divine.

Bhakti-Yoga: A spiritual path described in Hindu philosophy as efficacious for

fostering love of, faith in, and surrender to God. The exact definition of bhakti yoga can be spelled as “a devotional service of Bhagavan (God) with no other motivations than to just please the Supreme Lord. It is a means to realize God, and is the easiest way for the common person because it doesn’t involve extensive yogic practices.

Bhisma: He was the eighth son of Kuru King Shantanu, who was blessed with wish- long life and had sworn to serve the ruling Kuru king. He was grand uncle of both the Pandavas and the Kauravas. An unparalleled archer and warrior, he once fought his own guru the mighty Parasurama and defeated him.

Brahma: He is the first created being of the universe and its secondary creator. He is the forefather and guru of the demigods and giver of the Vedas. According to the Brahma Puraṇa, he is the father of Manu, and from Manu all human beings are descended.

Brahman/Brahm: It is "the unchanging reality amidst and beyond the world" which "cannot be exactly defined". It has been described in Sanskrit as Sat-Cit-Ananda (being-consciousness-bliss) and as the highest reality. Brahman is conceived as Atman, personal, impersonal or Para Brahman, or in various combinations of these qualities depending on the philosophical school.

Deva: A demigod or godly person.

Dharma: In Hinduism, dharma signifies behaviors that are considered to be in accord with rta ("that which is properly joined; order, rule; truth"), the order that makes life and universe possible, and includes duties, rights, laws, conduct, virtues and “right way of living”.

Dvaita Vedanta: It is a school of Vedanta founded by Shri Madhvacharya which stresses dualism by theorizing the existence of two separate realities. There is a strict distinction between God- the Supreme-Soul (paramatma) and the individual souls (jivatma). The individual souls of beings are not ‘created’ by God but do, nonetheless, depend on Him for their existence.

Guna: It means ‘string’ or in abstract uses it may mean an operational principle or tendency. There are three major guṇas that serve as the fundamental operating principles or ‘tendencies’ of prakṛti (universal nature) which are called: sattva guna, rajas guna, and tamas guna. The three primary guṇas are generally accepted to be associated with creation (sattva), preservation (rajas), and destruction (tamas). The entire creation and its evolution is carried out by these three major guṇas.

Harsha: This Sanskrit word can translate to “joy”, but its deeper meaning is

described to be the joy that comes from finally achieving the desired goal in life.

Hinduism: Some practitioners refer to it as Sanatan Dharma, "the eternal law" or the "eternal way" beyond human origins. It prescribes the "eternal" duties all Hindus have to follow, regardless of class, caste, or sect, such as honesty, purity, and self-restraint. It includes Shaivism, Vaishnavism and Shaktism among numerous other traditions, and a wide spectrum of laws and prescriptions of "daily morality" based on karma, dharma, and societal norms.

Jnana-Yoga: It is the path to God realisation through knowledge.

Karma: It means action, work or deed; it also refers to the principle of causality where intent and actions of an individual influence the future of that individual. Good intent and good deed contribute to good karma and future happiness, while bad intent and bad deed contribute to bad karma and future suffering.

Karma-Yoga: It is the "discipline of action" and the process of achieving perfection in action. It is the path to God realisation through dedicating the fruits of one's actions to God.

Kauravas: The descendants of Kuru, a legendary king who is the ancestor of many of the characters of Mahabharata. The more common reference is to the sons of King Dhritarashtra who opposed the Pandavas.

Kosha: It usually translated as "sheath", one of five coverings of the Atman, or Self according to Vedantic philosophy.

Kunti: (aka Pritha). The mother of the Pandavas and aunt to Lord Krishna.

Loka: It is a Sanskrit word for "world".

Mahabharata: The authorship of the Mahabharata is attributed to Vyasa. Its epic narrative of the Kurukshetra War and the fates of the Kaurava and the Pandava princes. The Mahabharata contains philosophical and devotional material, such as a discussion of the four "goals of life" or purusharthas (Dharma, Artha, Kama, Moksha). Among the principal works and stories in the Mahabharata are the Bhagavad Gita, the story of Damayanti, an abbreviated version of the Ramayana, and the Rishyasringa, often considered as works in their own right.

Manu: The demigod who is the father of mankind.

Maya: Roughly translated to mean an "illusion" (or more accurately a "delusion").

Moksha/Mukti: It means liberation. It can connote freedom from samsara, the

cycle of death and rebirth; or self-realization and self-knowledge.

Nirguna Brahman: Signifies the supreme reality without form or qualities. Nirguna Brahman is Para Brahman.

Nirvikalp: A Sanskrit adjective with the general sense of "not admitting an alternative". Nirvikalp Samadhi refers to a particular type of samadhi where the practitioner achieves realization of oneness with God. A state of non-duality.

Pandavas: The five sons of Pandu, by his two wives Kunti and Madri. Their names are Yudhisthira, Bhima, Arjuna, Nakula and Sahadeva.

Para Brahman: Para Brahman means Supreme Brahman, or Supreme Cosmic Spirit, or Godhead. That which is beyond Brahman. The self-enduring, eternal, self-sufficient cause of all causes, the essence of everything in the cosmos. Vedantic philosophers often use the term as to the "attainment of the ultimate goal". Para Brahman is Svayam Bhagavan.

Paramatma: It is the Absolute Atman or Supreme Soul or Spirit (aka Supersoul or Oversoul) in the Vedanta and Yoga philosophies of India. Paramatman is the "Primordial Self" or the "Self Beyond" who is spiritually practically identical with the Absolute, identical with Brahman. Selflessness is the attribute of Paramatman, where all personality/individuality vanishes.

Prakriti: It means "nature". It is described in Bhagavad Gita as the "primal motive force". It is the essential constituent of the universe and is at the basis of all the activity of the creation. It is everything that has changed, can change and is subject to cause and effect.

Pranayama: It is a Sanskrit word meaning "extension of the prana or breath" or, "extension of the life force". It is a means of advancing in yoga.

Purusha: It is the Universal principle that is unchanging, uncaused but is present everywhere and the reason why Prakriti changes, evolves all the time and why there is cause and effect. The "enjoyer"; the individual soul or the Supreme Lord.

Raja-Yoga: This is the path of meditation to God realisation. It is based on the classical Yoga presented in Patanjali's Yoga Sutras.

Rama: (1) It is name of Lord Krishna meaning "source of all pleasure". (2) Lord Ramachandra is the seventh avatar of Vishnu. Born as the eldest son of Kausalya and Dasharatha, king of Ayodhya, Rama is referred to as Maryada Purushottama, literally the Perfect Man or Lord of Self-Control or Lord of Virtue. His wife Sita is considered to be an avatar of Lakshmi and the embodiment of

perfect womanhood.

Sac-cit-ananda: "being, consciousness, bliss", is a description of the subjective experience of Brahman. This sublimely blissful experience of the boundless, pure consciousness is a glimpse of ultimate reality.

Saguna Brahman: It literally means "The Absolute with qualities". He is eternal, undecaying and non-differentiated from nirguna Brahman. When he appears in this world he is not affected of his own maya Shakti. This personal form can be Vishnu, Shiva, Surya, or Shakti depending on the sect of Hinduism.

Samadhi: It is a higher level of concentrated meditation, or dhyana, which transcends the realms of body, mind and intellect, and where the logical and analytical ability of the being becomes silent. Samadhi, being the ultimate stage of Yoga, symptomatically represents itself as the transcendental state, wherein even consciousness of the yogi might get detached from the body.

Samsara: It literally means "a wandering through". It is the repeating cycle of birth, life and death (reincarnation).

Sankaracarya: One of the most revered Hindu philosophers and theologians from India who consolidated the doctrine of Advaita Vedanta.

Shakti: It means "Power" or "empowerment" and is the primordial cosmic energy representing the dynamic forces that are thought to move through the entire universe. It is responsible for creation and is also the agent of all change.

Svayam Bhagavan: The Lord Himself, absolute representation of God as Bhagavan. Lord Krishna is considered to be the Supreme Being and recognized as Para Brahman by most of the Hindu Scriptures especially Bhagavad Gita.

Tapovan: It translates as forest of spiritual practice. Any place where someone has engaged in serious spiritual retreat. This can be caves or hermitages where sages/sadhus have dwelt. The most well known tapovan in India is the area above the Gangotri Glacier at one of the primary sources of the Ganges.

Upanishads: A collection of Vedic texts also known as Vedanta ("the end of the Veda"). They are regarded as the source of Vedanta and Samkhya philosophies. There are 108 philosophical treatises containing revealed truths (Sruti) concerning the nature of ultimate reality (Brahman) and describing the character and form of human salvation (moksha). The principal Upanishads are considered most important. See Plate 24 on page 71.

Vedanta: (aka Uttara Mimamsa) is one of the six orthodox schools of Hindu

philosophy. The term literally translates to "the conclusion of Vedas," and originally referred to the Upanishads, a collection of foundational texts in Sanatan Dharma. There are at least ten schools of Vedanta of which Advaita Vedanta, Vishishtadvaita, and Dvaita are the best known.

Vedas: Hindus consider the Vedas to have existed from time immemorial and are *apauruseya* ("not of human agency"). They are supposed to have been directly revealed, and thus are called *sruti* ("what is heard"), distinguishing them from other religious texts like Puranas, which are called *smṛti* ("what is remembered").

Vasudeva: The father of Lord Krishna.

Vidya: It means "correct knowledge" or "clarity".

Vishnu: (aka Narayana). The four-armed form of Lord Krishna who presides over the Vaikuntha planets.

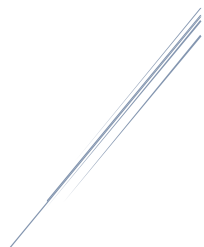
Yama: The lord of death, first recorded in the Vedas. Yama is also the lord of justice and is sometimes referred to as Dharma, in reference to his unswerving dedication to maintaining order and adherence to harmony.



1901 - 1982

Born in a small village of Akhlas, Campbellpur, Tehsil Pindi-Gheb before partition of India.

He was a businessman, linguistic, interpreter, transcriber, poet, socio-religious reformer and a Bhakti-Yogi. He used to rise at 4am daily for prayers. All his life he was a pure lacto-vegetarian, abstaining from alcohol and smoking. His saintly personality was well respected in the local community who would lovingly address him as "BHAGATJI".



All inspirational experiences in life should be shared. This book shares the lives of two noble souls who radiated the warmth of God's love on all around them. Here a devoted son, Parshotam Lal Bhagat, fulfils the wish of his father, Bhagat Hargovind, for the publication of his versified articles on Vedanta for the benefit of society. These articles were published periodically to enlighten readers with the pearls of wisdom held in the treasure chest of Vedanta.

Vedanta is one of the oldest religious philosophies known to man based on the time immemorial sacred scriptures of India known as the Vedas. It affirms the oneness of all existence and the divinity of the soul. The aim is for the seeker to personally experience their true nature through sincere efforts by following the four Yogas (jnana-yoga, karma-yoga, bhakti-yoga, and raja-yoga). All are qualified to directly receive this highest illumination.

The Vedanta philosophy was preached by many reformers including Swami Shankeracharya, Swami Ram Krishan Param Hans, Swami Vivekanand,

*Think O man:
Day by day the death is coming near,
Youth is declining and body wears.
The day that is gone never returns,
Almighty is swallowing everything.*

*The art is long but time is short.
Do your best to meet the call
Of time short. Cultivate, O man:
In you the excellent thought.*

Bhagat Hargovind

*Ekam sad viprā bahudhā vadanti
"Truth is one, sages call it by various names"
Rig Veda*
